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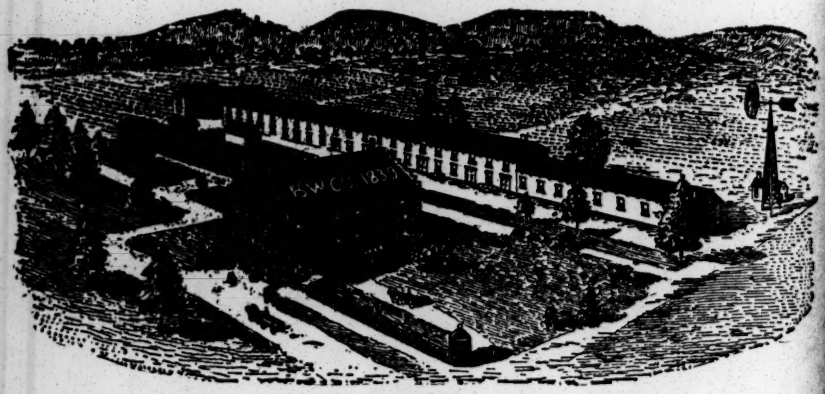

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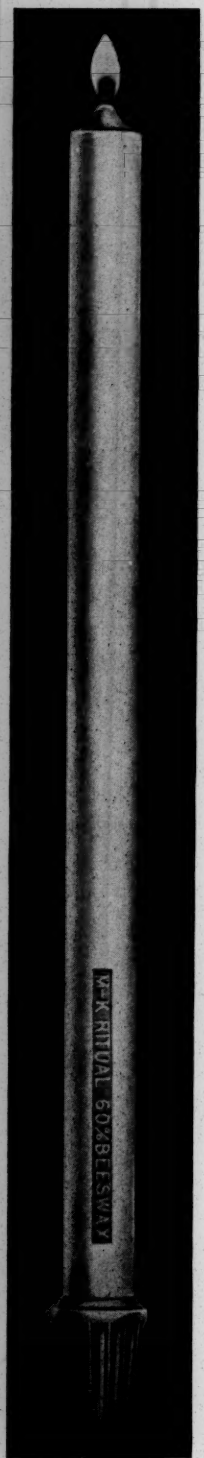

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THE ECCLESIASTICAL REVIEW

VOLUME 108.—FEBRUARY, 1943.—NO. 2.

In Memoriam

To Edward Joseph Galbally, General Manager of THE ECCLESIASTICAL REVIEW, death came swiftly and unexpectedly on the afternoon of 6 December, 1942. With his going to God, there passes from the membership of the American Catholic laity a leader of rare ability and unusual attainments.

When Mr. Galbally came to the REVIEW in 1894, it was barely five years old and still struggling for recognition. No other clerical magazine existed in America at the time. The building of churches and schools in the rapidly growing dioceses and pastoral routines absorbed much of the American priests' time in those days. Even those who later became staunch supporters of the REVIEW expressed fear that the venture was premature. In young Edward Galbally the founder of the REVIEW, Father Herman J. Heuser found an able, zealous and indefatigable deputy.

Born in Carlisle, England, 17 September, 1872, Mr. Galbally received his education at St. Cuthbert's School, Newcastle, St. Edmund's College, Ushaw College near Durham, and also took courses at Douai. At Ushaw began a friendship with Father, the later Cardinal Merry

del Val, which continued until the death of the great prelate-diplomat.

A man of lovable character, Edward Galbally had no difficulty in making and keeping friends. This was a valuable quality for the young publication, for his personal friends became also the friends of the REVIEW. How well these friendships stood the test of years was shown to some extent by the great number of letters received from prelates and priests when tidings of his death came to them. Many mentioned some service, personal or to the Church; all expressed deep appreciation of his friendship. In the years when the REVIEW prospered, Dr. Heuser utilized Mr. Galbally's flair for friendliness by making him the almoner, to distribute to missions, hospitals and the poor, all excess moneys.

In 1899 Mr. Galbally became General Manager, a position which he held until his death. As executive officer, he carried out many important decisions. In 1927 he did much of the work connected with transferring the REVIEW to a Board of Trustees for The Catholic University of America. It was his suggestion that the title of the magazine be changed in 1902 to THE ECCLESIASTICAL REVIEW. The word " American " was dropped because the merging of *The Irish Ecclesiastical Record* in this REVIEW had practically been decided upon. At the last moment the merger fell through when the then Bishop of Limerick granted his prestige and support to a reorganization. The *Record* today is still one of the outstanding clerical magazines of the world.

In a full and busy life, Mr. Galbally maintained wide and varied interests. A true scholar, he found time for study and research. The result of much of his labor, however, appeared over the names of other writers. He found time to serve as President of The American Catholic Historical Society, and was editor of the *Records*

for many years. His interest in his fellow men found expression in pleading for social justice long before that term became popular and almost unmeaning. Over thirty years ago, he encouraged "George Metlake" to write *Christian Social Reform,* and published it from the Dolphin Press. This was an outline of the life and program of William Emmanuel Baron von Ketteler, the Bishop of Mainz whom Leo XIII called his great predecessor. In print and on lecture platform, Mr. Galbally emphasized the importance of Christian social action and the need to bring to fruition the thought of Leo XIII and von Ketteler.

Probably his greatest accomplishment, and certainly that in which he took the keenest delight, was the encouragement of young authors to develop their talents. Young priests in whom he saw ability could look to him confidently for advice and real assistance. He was an enthusiast himself, and had the happy faculty of being able to kindle enthusiasm in others. More than a few American Catholic writers who enjoy a reputation for scholarly precision and literary style give generous credit to Mr. Galbally's blue pencil, twinkling eye, and cheerfully chiding reminder to be clear, simple and brief.

It need hardly be mentioned that Mr. Galbally was a man of strong and simple faith, thoroughly grounded in the principles and dogmas of Catholicity which he carried into his everyday life. There is no need here to try to estimate the full scope of his accomplishments. Much of it remains hidden. It was extremely difficult to gather the few facts here set forth. His labor was great, his efforts in the concerns of God and His Church untiring. What he did will live and continue although it may not be credited to him in this world.

CHRISTOPHER COLUMBUS AND THE UNIVERSITY OF SALAMANCA.

ONE of the more persistent falsehoods of history is the alleged examination of Columbus by the University Faculty of Salamanca. In this trial, the Faculty was supposed to have declared the theories of the Admiral to be unbalanced, and the result of a deranged imagination. The originator of this charge against the University was Washington Irving in *The Life and Voyages of Columbus*, published in 1827.

The following excerpts from the third chapter of Book II, illustrate the nature of the accusation as well as the eloquence of the fabricator.

Columbus appeared in a most unfavorable light before this scholarly body; an obscure navigator, a member of no learned institution. Some of the Junta entertained the popular notion that he was an adventurer, or at best a visionary; others had that morbid impatience with any innovation upon established doctrine which is apt to grow upon dull and pedantic men in cloistered life. Several of the objections proposed by this learned body have been handed down to us, and have provoked a sneer at the expense of the University of Salamanca. Several of the sages contradicted the fundamental position of Columbus, supporting themselves by quotations from Lactantius and St. Augustine who, in those days, were considered as almost evangelical authority. " Is there anyone so foolish " they asked, " as to believe that there are antipodes with their feet opposite to ours; people who walk with their heels upward and their heads hanging down? That there is a part of the world in which all things are topsy-turvy; where the trees grow with their branches downward, and where it rains, hails and snows upward? " ... Such are the specimen of the errors and prejudices, the mingled ignorance and erudition and the pedantic bigotry with which Columbus had to contend throughout the examination of his theory.... Can we wonder at the difficulties and delays which he experienced at courts when such vague and crude notions were entertained by the learned men of a university?

Such, in part, is the narrative of Washington Irving. It is not an account, of an historical fact cited, or drawn upon by the imagination, but a fabrication, a pure fiction, invented with malice and antipathy toward the Spanish people.

European critics were completely misled by the epic language and beauty of Irving's work and his apparent effort in the field of historical investigation. This probably accounts for the wide acceptance and repetition of the Salamanca fabrication, which ridicules an illustrious university and the intrepid Quijotes who cut their way through the mysterious mists of the Atlantic.

Against deceit must be brandished the sword of truth. The truth is that neither their Catholic Majesties nor their ministers ever consulted or asked advice of the University of Salamanca regarding Columbus; no university assembly, public or private was held to investigate or even discuss his theories; neither officially nor unofficially, did the University give an opinion or statement of any kind relative to the projects of Christopher Columbus.

To prove these forthright affirmations, can be adduced the following historical facts that to-day are accepted beyond doubt or discussion.

1. In the Winter of 1484, Christopher Columbus, a fugitive from the law in Portugal, managed to escape from that country with his ten-year-old son, Diego. His flight was facilitated by a friendly pilot who left him at the Port of Palos, in the Province of Huelva, Spain.

2. Columbus and his son journeyed on foot from Palos to the Convent de la Rabida (probably December, 1484), where they received hospitality thanks to the charity of the prior, Fray Juan Perez de Marchena. Columbus discussed with him his plans and ideas, and the prior, who had been confessor to Queen Isabel the Catholic, decided to interest her in the enterprise of the mariner. He sent a messenger to Cordova, where the king and queen were staying, with a letter for the latter which was favorably answered. Isabel sent twenty thousand maravedis so that Columbus might appear before her.

3. In January of 1485, Columbus arrived at Cordova and was interviewed by Don Ferdinand and Doña Isabel, who commissioned the prior of el Prado, Fray Fernando de Talavera

(later Archbishop of Granada) to *consult eminent cosmographers and in conference with Columbus to examine the grounds of his theories and to advise their viewpoint.*

4. Carrying out the royal order, Talavera held several conferences with Columbus at Cordova to which were invited cosmographers and priests, among them Fray Diego de Deza, confessor of the Queen and prior of the Monastery of St. Stephen at Salamanca. The conferences in Cordova were prolonged to May, 1486, when Talavera informed the monarchs about the findings of the meetings, which turned out to be unfavorable to the projects of Columbus. Months before, however (January 1486) through the intervention of Fray Diego de Deza, Columbus had been received into the service of the Court, with which he journeyed from place to place as the exigencies of the war with the Moors required.

5. In the Cordova conferences, the Majorcan cosmographer Jaime Ferrer de Blanes scientifically upset some of the ideas of Columbus. It was, of course, accepted by all that the earth was round, a geographic notion admitted before the XV century. It was also admitted that by sailing from Europe towards the West, it would be possible to reach the oriental shores—the land of spices of which Columbus spoke. Columbus, however, believed that Catay and Cipango (China and Japan) were to be found at the same distance from Spain as the Antilles. This was because the Admiral reasoned from two erroneous concepts. One was in reference to the maximum circumference of the earth which he calculated, following Ptolemy, to be thirty-three million meters. The second was relative to the breadth of the Asiatic continent, which he calculated from the vague and often imaginary data furnished by voyagers who had ventured into the Asiatic countries. These basic errors in the theories of Columbus were fully refuted by Ferrer. As one historian says, he was the cock that made Columbus fly from the cockpit at Cordova to the other side of the enclosure. He proved to the Mariner that the maximum circumference of the earth accord- to Eratosthenes was forty-six million meters, or thirteen million more than reckoned by Columbus who followed the estimate of Ptolemy. He showed that the difference between the method of Eratosthenes and that of Ptolemy was more than eight thousand miles in the parallel of 30 degrees. He established

that an error of Posidonius, committed a century after Eratosthenes, made Ptolemy fall into the same miscalculation. He finally argued that the breadth of Asia was much less than that figured out by the Admiral, and maintained that with the means of navigation at hand, it was impossible to travel thirteen thousand geographical miles from Spain to the shores of Asia, " unless in the middle of the voyage there should appear another continent unknown at the time ".

To contrast the science of the Majorcan as against the guesswork of the Genoese, we quote from the hydrographer Pardo de Figueroa (*Critica de la Navegacion de Pedro Medina*, 1563).

> It is not to be wondered that at the end of the last century—XV—there should reign a veritable confusion with regard to the magnitude of our planet, and that Christopher Columbus should fall into the errors of his day. This acted as an important factor in his enterprise, since if he had erred by defect instead of through excess, the illustrious navigator would probably have considered the distance of Catay from Spain too great for a venture through the West, in view of the naval construction of the day, and the faulty or erroneous methods of navigation.
>
> Some geographers adhered to the 180,000 furlongs of Ptolemy as the maximum circumference of the earth, whilst others held to 252,000 furlongs, following the celebrated figures of Eratosthenes, quantities too diverse to permit an average of compensation. Since men are prone to accept that which flatters or coincides with their opinions, it is not strange that Columbus in his calculations should consider the earth smaller, as this fell in with his plans. This does not mean, however, that among the opponents of Columbus there were no adherents of the larger measure and that they did not therefore impugn the celebrated Genoese. And they were certainly right — the existence of the Americas was not suspected by Columbus—for neither he nor his ships could have arrived at the shores of Catay as was intended: The three ships, " Santa Maria ", " Pinta " and " Nina ", and the entire crew that they carried would never have achieved their goal in the navigation of 230 degrees of difference in longitude, which in the parallel of 30 degrees would be more than 12,000 geographical miles, the distance between the coast of Spain and that of Catay through the West. It is necessary to note this fact since the distance between the coast of China and America, following the above parallel, or the width of the Pacific Ocean, is some 7,200 miles. As it so happened, by Columbus' adherence to the measurements

> of Ptolemy, the oriental coast of Asia became situated in the meridian of the Antilles; consequently departing from his geographic error, Columbus made a good calculation seeking the Levant from the West.

We repeat that Talavera, who presided over the Cordova conferences, presented his information to their Catholic Majesties in May, 1486. This information was adverse to the theories of Columbus. But Fray Diego de Deza was not satisfied with the unfavorable report of Talavera. Both were confessors of the Queen, and it is possible that Fray Diego may have taken up the cudgels for Columbus to prove his superior influence at court. He was likewise present at the conferences and could not forget the words of Jaime Ferrer, " unless in the course of the journey there should appear another unknown continent ". He had heard the same phrase from Fray Juan Perez, intimate friend and confessor of Columbus, and was impressed by the assurance with which Columbus spoke of his plans and the precautions he took not to pass a certain line in his viewpoints. At all events, Deza decided to counteract the adverse criticism of Talavera.

6. Columbus remained in Cordova during 1486 because the Court, to which he was attached, resided there, and he had become enamoured of Dña Beatriz Henriquiz de Arana with whom he lived in concubinage. From this *liaison* was born in Cordova the celebrated son, Don Fernando, who later wrote the life and voyages of the Admiral, *Historia del Almirante Don Cristobal Colon,* and still later was named governor of La Mona, a small island between Santo Domingo and Puerto Rico (*Encyclopedia of Spain.* T. 14, p. 196).

7. Toward the end of 1486 their Catholic Majesties went to Galicia because of religious motives and later to Salamanca. According to the Chronicle of Valladolid, they were in Salamanca from 20 November to 26 January of the following year (1487). On these journeys, Columbus was in the royal retinue, receiving an honorable salary. Fray Diego de Deza, who likewise belonged to the court, gave hospitality to Columbus at the Dominican Monastery of St. Stephen of which he was the prior.

As confessor of the Queen and prior of St. Stephen's, he was esteemed and loved by the aristocracy and people of Salamanca, by the religious orders and the University faculty. Among the

latter were many intimate friends who were teaching mathematics, geography and the sciences. At St. Stephen's was a large room, lighted by one small window which the monks called "De Profundis" and used for private conferences. In this room Fray Deza, Columbus and various Dominicans of the monastery conferred, and several professors and friends of the University were invited. Columbus explained his plans and project. There was no debate since the invited professors were all Ptolemists. It was easy for Deza to obtain from that fraternal gathering a report that was in accord and favorable to the purpose of the Genoese Mariner. As it happened, their Majesties, without being influenced either by the report of Talavera or that of Deza, decided to communicate with Columbus and to inform him that his project would be considered and attended to at the termination of the war which was then being carried on against the Moors at Granada.

The private round-table discussions by Deza and his Salamancan friends can scarcely be considered as a judgment of the University, but if they are, the judgment was favorable to the theories of the great adventurer. How contradictory are the historical facts to the beautifully worded but apparently malicious narration of Washington Irving!

The celebrated Italian historian Caesar Cantu in his *Universal History,* and William Prescott in his history of their Catholic Majesties repeated Irving's falsehood without consulting sources. In like manner, most European and even Spanish historians have followed suit. The *Enciclopedia de Espana,* for example, in spite of its high repute, makes its own this slur on the University of Salamanca, and illustrates it with a reproduction of a painting in which Columbus appears facing a table with a globe, arguing with the faculty of the University.

The most shameless iteration of this canard, however, is probably to be found in *The History of the Life and Voyages of Christopher Columbus* by Count Roselly of Lorgues. In this work, with luxury of detail, he affirms: That the University of Salamanca was officially consulted by their Catholic Majesties in the case of Columbus; that the University held several conferences, the minutes of the same being recorded; that a council of the Faculty was nominated; that the aforesaid consultations were presided over by the Jerolymite, Fray Fernando Talavera;

that the Doctor of Laws Rodrigo Maldonado acted as vice-president; that the following had seats in the discussions—the Nuncio Bartolome Escandiano, his nephew Paulo Olivieri, the ex-Nuncio Antonio Geraldini, his brother Alexander Geraldini, Dean Diego de Muro, professor Gutierrez de Toledo, the Sicilians Pedro Blaniardo and Lucio Siculo, University professors Villa Sandino, Pedro Pontea, Juan Sevilla, Gaspar Torrella, Fray Diego de Deza, and the illustrious ladies Lucia Mandrano, Beatriz Galindo, Florencia Pinar and Francisca de Orija. There is further related the hostility with which Columbus was listened to, the arguments that were hurled at him (the same that are cited by Irving), the derision of the town toughs and the University beadles, and he notes that assisting at the conferences were the Colleges of the King, of Calatrava, Oviedo, the Irish, the Orphans, of San Pelayo, and others as well as representatives from the Franciscan, Augustinian, Barnabite, Minims, Trinitarian and Carmelite communities.

One of the most interesting treasures in the possession of the University of Salamanca, apart from its famous library, is its marvelous Archive with its splendid set of indices. In it can readily be found all that occurred from year to year, from month to month, in the University since its foundation. The City government has a similar archive that contains the history of Salamanca from its beginnings. Both archives have been minutely searched, and show that until the end of the XVI century there was no College of the King, Galatrava, Oviedo, the Orphans, the Irish, nor San Pelayo, which according to Count Roselly took part in the alleged conferences in 1486; that there did not exist in Salamanca until the middle of the XVII century any foundations of Franciscans, Augustinians, Barnabites, Trinitarians, Minims, or Carmelites. It was a grave error on the part of the French historian to mention the nuncio, ex-nuncio, doctors and writers as being present at the debates of the University since, according to the Archives of the Municipality, not one of them accompanied the Court in its brief sojourn at Salamanca, and some of them did not so much as exist at that time. A careful examination of the University Archives discloses that in the ten years prior to the first voyage of Columbus, none of the University conferences was presided over by Fray Talavera, that Columbus did not join in any of them, and that in none of

them was treated anything relative to the projects of the Genoese navigator.

There is not a single document to be found in the Archives of the Indies at Sevilla, nor of Salamanca, nor of the Duke of Veraquas, nor in any extant archive of Spain, in which mention is made of the alleged conferences against Columbus in the University of Salamanca. One must come to modern times, says a professor of law in the same University, to meet with such a false version. No historian nor chronicler of the XV or XVI centuries mentions the story, and no contemporary document has ever been produced to prove it. Nothing is found in the chronicles of Valladolid, of Hernando del Pulgar, Galindez Carbajal, Ortiz de Zuniga, Salazar Mendoza and Palencia; nothing is written by the historians Pedro Martir de Angleria, Lucio Marineo Siculo, Gonzalo de Oviedo, Herrera, Lopez de Gomara y Solis, and Garibay y Mariana; nothing in the biographies of Fernando Colon, Fernando Pizarro, Bartolome las Casas and Agustin Justiniani. Many of these writers were contemporaries of Columbus, and some were his friends and confidants.

It is difficult to understand why Roselly was not content to pick names indiscriminately from the chronicles of the times to people his alleged conferences, but in addition chose to paint such exaggerated scenes as that of the populace and beadles openly insulting Columbus and expelling him from the University grounds. He evidently fails to recall that the King and the Court were in Salamanca at the time, and that Columbus was attached to the service of their Majesties; that Fray Diego de Deza was there too, the friend and protector of the Admiral. These high and powerful personages certainly would not have tolerated such abuses and rowdyism.

It is evident that neither Irving nor Roselly consulted any source material. Nor could they have read the works of Bernardo Dorado or Gil Gonzales Davila (*History of Salamanca,* Cap. 37.) who assure us that what occurred and was decided upon in the private conferences of St. Stephen's Monastery was entirely in favor of Columbus. Nor did they read Fray Salvador (*Suma Filosofica,* T. 4, p. 173) who was at the meetings in which it was decided to approve the projects of Columbus, and it seems certain that they did not consult Dr. Juan de Araya (*Historia MS del Convento de San Esteban en Salamanca*) who

describes the meetings that were held in the Monastery, presided over by Deza, and the determination that was reached to back the Admiral.

The University of Salamanca, at that time, was the cultural center of Europe. It had more than seventy eminent graduate professors, among them the renowned Alonso de Madrigal (El Tostado). It had eleven chairs of philosophy and logic, ten of physics, geography and mathematics, seven of medicine, seven of theology, seventeen of literature and arts, four of Greek, two of Hebrew and Caldean, two of astronomy and cosmography, and two of music. At the time more than a thousand students matriculated at the University.

To show what the University of Salamanca was, it is necessary to mention only a few of its famous professors: Suarez, Nebrija, Covarrubias, Arias Montano, El Tostado, El Broncense, Fray Luis de Leon, P. Ciruelo, San Ignacio de Loyola, San Juan de la Cruz, Juan de la Encina, Juan de Mena, Marques de Villena, Rojas, Hurtado de Mendoza, Saavedra Fajardo, Gongora, Melendez Valdes, Quintana, Padre Feijo, La Fuente, Cardinal Cisneros, Olivares (the Duke), Donoso Cortes, Madrazo, etc.

Salamanca is synonymous with science, romance, metaphysics and poetry. Its name and fame are established, and it has become the symbol of spirituality and intellectuality. *Quod natura non dat, Salamantica non praestat.*

Washington Irving accused Salamanca of pedantic bigotry; history proves Washington Irving to be a false and bigoted recorder.

LUIS TORRES.

San Juan, Puerto Rico.

[The Most Reverend Translator and Editor of this article, which was first written for *El Mundo*, desires to remain anonymous.]

A CATECHISM FOR PASTORS ON THE INSTRUCTIO OF THE SACRED CONGREGATION OF THE SACRAMENTS—II.

IN making this study the forms and practices already in operation in five archdioceses and seven dioceses of the country were examined. Diocesan forms in following the general pattern of questions suggested by Form I in the Appendix to the Instruction should avoid two extremes: a) the danger of trying to cover too much by including particular cases all in one form; b) the danger of reducing the form to such a small size that little space is furnished for a legible answering of the questions.

Some dioceses have such special regulations as:

1. The free state of the non-Catholic parties should be verified by means of witnesses and oaths;
2. Witnesses to the marriage are to give their full names and addresses;
3. All communications with priests of another diocese are to be carried on through the local diocesan chancery;
4. Whenever the pastor judges the use of the questionnaire impossible or inexpedient in a particular case, he must submit his reasons to the chancery for permission to omit the form;
5. Catholic baptismal certificates are to have been issued within the past three months;
6. Certificates of non-Catholic baptisms are to be requested;
7. The inspection of the records will be made by appointed delegates during the month of December each year;
8. The questionnaire must be sent to the chancery with all applications for matrimonial dispensations. One diocese [1] excepts from a like provision the cases of dispensations from banns.

Some dioceses have adopted special practices in carrying out the Instruction:

1. For testifying to the freedom to marry and for giving the *nihil obstat* one curia has adopted special rubber stamps for granting the endorsements; [2]

[1] Detroit.

[2] Milwaukee.

2. The pre-nuptial investigation was made the subject of all sermons on a certain Sunday; [3]
3. Special blanks for notifying the parishes of baptism have a detachable form for the return acknowledgment; [4]
4. A special form entitled: Affidavit concerning the baptism, confirmation, and freedom to marry; [5]
5. A special form to certify the publication of banns and the freedom to marry; [6]
6. A blank genealogical tree for cases of consanguinity and affinity included on the questionnaire.[7]

A practical question remains for the diocesan authorities. It is: Where are these matrimonial papers to be finally filed? [8]

From a perusal of the Instruction it is clear that when the *nihil obstat* of the local chancery is not required the questionnaire and all the papers relative to the marriage are to be filed permanently in the archives of the parish where the marriage was contracted.

When the questionnaire and other papers must be sent to the local Chancery for the *nihil obstat,* the Instruction implies that the papers are filed in the chancery and only the transcript, properly endorsed, returned.[9]

From the forms already adopted and from diocesan regulations now in force in those dioceses where the Instruction is being observed, the procedure being followed is that of returning *all* the papers to the parish where the marriage is to take place to be filed in the parish archives. Some dioceses [10] have incorporated the transcript into one document with the questionnaire.

[3] Detroit.

[4] Camden.

[5] Chicago, Milwaukee.

[6] Springfield, Mass.

[7] New York.

[8] Cf. *The Jurist,* II—April, 1942—101.

[9] Cf. Instruction 4 a "Hoc autem exemplari . . . utatur . . . Curia in concedendo *nihil obstat* . . . illudque dein caute asservetur in archivo paroeciali loci, ubi nuptiae initae sunt."

Cf. adnotation to form I of the Appendix: "Hae iuratae depositiones alligentur actibus peracti matrimonii et transmittantur tribunali ecclesiastico competenti, quoties de valore matrimonii actio instituta fuerit quolibet ex capite."

Cf. form V of the Appendix: "Visis documentis huic Curiae exhibitis ibique asservatis (Prot. n.) nihil obstat quominus matrimonium, de quo supra, contrahatur, servatis de iure adhuc servandis."

[10] Covington, St. Paul.

Diocesan forms giving the *nihil obstat* omit the phrase of sample form V " ibique asservatis (Prot. n.)".[11] Other diocesan forms for making the examination and securing the affidavits carry the note that the documents are to be kept permanently on file in the parish where the marriage is to take place.[12] Some diocesan regulations expressly state that all the papers will be returned to the parish of the marriage.[13]

Since the Ordinary of the diocese has the right to prescribe special regulations for the pre-nuptial investigations [14] it would be well to have the final filing place of these papers definitely designated when the Instruction is put into effect in a diocese. A uniform system is desirable. The archives of the parish where the marriage occurred seems the better place since chanceries already have enough files and will possess a filed record of the marriage [15] thus knowing in which parish the collected papers may be found if need arises. These files on the pre-nuptial investigation will for the most part be inactive files required only when the validity of the marriage is questioned at a later date.[16] This questioning of the marriage will occur in a very small percentage of the marriages contracted so that the archives of the parish would be the better place for the permanent filing.

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[11] Covington, St. Paul.

[12] Chicago, Milwaukee.

[13] Detroit, New York.

[14] Canon 1020-3.

[15] Canon 470-3.

[16] Cf. *adnotatio* Form I in Appendix of the Instruction.

[This is the second of a series of two articles.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE UNKNOWN GOD.

With Notes on Pagan Sacrifice.

From the Acts of the Apostles we are familiar with the unknown God of the old Greeks. Those pagans of St. Paul's days, although they possessed numerous gods and graven images, must perforce dedicate one altar to a god they professed not to know, as though they felt that despite the great number the pantheon was not quite complete. Whatever the strictly correct historical and religious significance of the altar to the unknown god, as an emblem, graphically and aptly, expressing the need of the human heart to acknowledge at least one being which is unique and stands apart, it is most interesting.

It is even so among pagans of our own times. In Africa, where I live among an animistic people, the "gods" are the departed souls of men, sometimes also bad spirits. This cult is so predominant in their social life, so outstanding, so formative of the morality of the people, almost or entirely to the exclusion of any other religious concept, that in a sense one cannot blame explorers and travellers for having told us that primitives altogether ignore the existence of a Supreme Being, and therefore do not worship one, much less fashion their lives after His laws.

The case of these primitive people presents a parallel with that of the Greeks. They know Him and do not know Him; they pay homage to Him and heed Him not. In how far these apparent contradictions can be reconciled will be clear from the following pages, sometimes inducing us to conclude that the existence of God is completely overlooked or disregarded, but also furnishing instances of clear concepts not only of His existence but even of His Nature.

Before submitting examples of the African animists' notions of a Supreme Being, His names, worship of Him, and the relevant circumstances, the whole consisting of a motley mingling of pure and crude ideas but nevertheless sharply defining Him " Who is " as distinguished from all and sundry, I must remark that primitive ways of thinking or their " logic " not only seems but actually is different from ours, that no civilized man can ever hope to fathom native mentality fully, and that there are customs which remain a puzzle. Take the case of the man whom I met one evening whose face was hidden under a mask. I asked a bystander, why does he do it. The laconic answer was, because he is god. But why is he a god, I insisted. Such a simple—simple to us—question had my informant, and subsequently when I further inquired into the matter, many more would-be helpers completely baffled. The most they could do was to narrate a number of apparently incoherent circumstances which to themselves may have been pertinent but to me seemed quite irrelevant. Even now after diligent inquiry I do not pretend to know the exact explanation. Yet in that same community, as I know for certain, the chief twice a year offers a sacrifice of " first fruits " in the form of newly-brewn corn-beer to the Supreme Being by pouring some of the beverage on the ground before drinking of it himself.

Sacrifices to the souls of ancestors are frequent. In some communities there are no others. Many tribes, however, offer sacrifices to spirits and to God. If the latter are carefully sifted from the former, an expedient which is not always possible, essential differences mark these two types of sacrificial acts.

To spirits, a fowl, a goat, a sheep, may be offered, usually immediately upon the death of a person, or later, at his grave. Truly diabolical sacrifices are sometimes offered by witchdoctors, who with full intent and purpose ask and, so it is maintained, receive direct assistance from fallen Angels.

Among the tribe where I now live I know at least of one sacrifice which is definitely directed to God and called EBONDE by the natives. From the numerous animistic sacrifices also obtaining it is clearly distinguished by some special characteristics.

Ebonde is a sacrifice of fire. That, as far as I am aware, is never the case with animistic offerings. In the sacrifice of Ebonde every consumable article of the community is collected,

not one is overlooked. All their foodstuffs and commodities, yams, plantains, vegetables, tobacco-leaves, even animals and fishes from the nearby waters, are piled together and a bonfire made of the lot. The whole community—one village or sometimes even the entire district—must be present, men, women, and children, whereas spirit-sacrifices may be a more or less private affair. The sacrifice, as the people will tell you, is to DIUB, and the nature of the ceremony leaves no doubt that Diub is considered to be the maker of all things, to whom due recognition must be given. In the language of these people nouns are divided according to classes, persons belonging to one class, animals to another etc. Diub, it might be expected, would be listed in the person class. It is however classed with fluids and —as far as native tongues deal *in abstracta*—abstract things. In other similar languages, however, the equivalent of Diub is relegated to the person class.

The distinction between the two kinds of sacrifices is so clear in the mind of these people that it is a definite help for purposes of instruction to our Christians, often relapsing into the old pagan practices.

As an introduction to the doctrine of the Mass I often address my hearers as follows: " You have two kinds of sacrifices. The one you offer to God, the other to the souls of your ancestors. I condemn the first for only one reason, the second for two. In your sacrifices to God you commit one blunder, in the other two. You offer sacrifices to God which is a laudable thing. An ancient king of Israel offered sacrifices of cattle on a scale you have never witnessed. Yet he was a good king and God was pleased with him. But you are wrong in the kind of offerings you bring Him. After the sacrifice of His only Son He wants no others. He now loathes your brute animals. ' Not by the blood of goats or of calves but by His own blood, entered once into the Holies, having obtained eternal redemption.' Your sacrifices to Him are not only an abomination, they are an insult. What He abolished with the death of Christ, you dare to resurrect. With your second type you fare worse. Not only do you still adhere to the practice of pre-Christian times, as though you had never heard the ' news ', you offer sacrifices to persons to whom that honour does not belong ".

Among the Kikuyu, a tribe of Eastern Africa, the distinction between sacrifices to God and to the spirits, is even more clear-cut. There, when a sacrifice is made to God on an occasion of national importance, the ancestors themselves must join in making the sacrifice.

In the Gaboon, on Africa's West Coast, the natives even maintain that the Creator, the master of all, has ordered the cult of the souls of the ancestors. If queried, how the souls of men beyond the grave can help the living, no definite answer is forthcoming.

Among many other tribes, although belief in God exists, no worship is directed to Him, neither is He invoked officially. In the last-mentioned country of the Gaboon where no tribal worship of Ndjami, as the " master of all " is called in the language, is practised, an individual, however, will call upon Him. Thus, when a great danger has been averted, he will say: "Ah, Ndjami, you have saved my life ".

Among one tribe of the Cameroons, although ridden with witchcraft, sacrifices, " juju ", His existence and His Nature, judged by the attributes they use, are well understood. If you ask these people, how they know that God exists, although they neither see nor hear Him, they answer: " If a man marries a woman she will soon conceive. That can only come from God, the Creator." In other words, every expectant mother is a proof for the existence of God. His attributes are: goodness, independence, spirituality, eternity, wisdom, ubiquity (He sees into everything). No one, however, can console himself with the nearness of God to him personally, an idea which is frequently met with also among other tribes. His name " Obase " in that tribe signifies: " the Lord of all ", " the Powerful One ", the " Father ". Having incorporated the term for God " Loba " from a neighboring people into their own language, in combination with another word *eyoyo,* they speak of *Loba l'eyoyo,* meaning the " Immaculate one ", and, incidentally, in this language, also a class-denoting one, the word Loba belongs to the class of spiritual, ethereal substances. In one prayer to God, He is addressed as " Thou great, almighty sky-god of order ", which invocation, however, does not imply that its users are aware of the underlying meaning of each word.

Among the Kikuyu, who believe in Ngai, the Creator and giver of all things, concepts about God include notions about His abode. According to these people, Ngai has no father, mother, or companion of any kind (He is therefore eternal, independent). He loves or hates people according to their behavior and lives in the sky, but has temporary homes on earth, situated on mountains where he may rest during his visits. The visits are made with a view to his carrying out a kind of general inspection and to bring blessings and punishments to the people. In prayers and sacrifices Ngai is addressed as " Possessor of Brightness ", and is associated with *Kerenyanga*, the Kikuyu name for Mount Kenya, which means " That which possesses Brightness " or " mountain of brightness ", the mountain itself being believed to be Ngai's resting-place. In their prayers they turn towards Kerenyaga, and with their hands raised towards it they offer their sacrifices. No individual may directly supplicate the Almighty. That office belongs to the community, which on an individual's behalf may do so. These people with a rather elaborate worship of a Supreme Being not only direct sacrifices to Him, offered on serious occasions as in time of drought, but also offer prayers at public assemblies without the aid of sacrifice. In concord, the assembled crowd will respond to the invocation made singly by an elder, thus: " Say (Ngai) that the Elders have wisdom and speak one voice. (Response). Praise Ngai, Peace be with you ".

Although belief in a Supreme Being, expressed openly or secretly or not at all, because there seems no need for it, is wellnigh universal in African primitive communities, their realization of His existence is not unlike their notions about other unseen, unheard but nonetheless real beings and things. Thus it may be compared to the growing of their crops, the life within plants, the life within themselves, the breathing of air. One and all are too much matters of fact as ever to require investigation or thought. They are taken for granted; they just exist, as God just exists. Although a primitive people may never even use the word denoting a Supreme Being (which however will be very rare) they would lift their brows in astonishment if anyone denied Him. Albeit they know little or nothing about His essential make-up as they know little or nothing about the cells and protoplasm of plants or the nitrogen in the soil, they are

not so forward as to arrive from that at a denial of either the growing or the Grower.

A not infrequent source of bewilderment to the inquirer is the native's habit of identifying God with concrete, tangible things, not in reality but by the promiscuous use of terms. The aforementioned name for God, " Obase ", widely employed in the Cameroons, both under French and British Mandate and in Southern Nigeria, may also mean " rain ". Likewise, the other name for God, " Loba ", is used for " sun ". More disconcerting still is his personification of inanimate objects. Thus, the translation of " thunder " is for the native *Loba dikandi,* " the sun shouts ". Proving that primitive man is not an abstract thinker and bearing out our statement that he has little or no idea of the inner nature of things, the practice, however, cannot be adduced in support of the view that in his mind sun and rain are in reality identical with God. The sun and the rain and numerous other objects are regarded by him as useful ideas for expressing Him of Whose nature he has little or no understanding. But that he does not confuse the concepts is clear from other factors. Thus, in the tribe which speaks of God as " Obase " or " Loba ", He is invoked as " Sun-ball " when the sun as a great red bullet appears in the East; as " Sun-shine ", in the afternoon-blaze. The head of the clan will address Him as " grandmother of the sky " when with the apparition of the new moon he offers his prayers in the face of the moon's sickle; as the " tree-cutter's axe ", when in the barking of the flying fox he hears the hammering of God, fashioning a new child of man. So rather than identifying God with His works, the creatures raise the primitive soul to its Creator. In that respect he is not different from ourselves framing a prayer at the sight of some marvel in Nature. His naive way in every regard resembles the fond language of a mother calling her offspring " little lamb ", or with the spilling of the sunlight into the room remembering an appropriate simile for the small human bundle in the cradle, " sun-ray ". The primitive, in his artless simplicity, and as the adept he is at formulating striking metaphors and beautiful word-pictures, by his life and his language *lives* (not argues about it) the existence of God, thus confirming in his way the truth of our abstract philosophical proofs for a first Cause. It is the difference of his pre-logical, as it may be called, and our logical approach to creation around.

Anyone who has dealt with a primitive people will readily admit that although they may be block-heads at the explanation of things, in a work-a-day world where there is little room for much thinking about life rather than just living it, they are the champion fact-men, keenly aware of the realities about them. The existence of God is such a reality as the universality of belief in Him by the extravert primitive world of man proves without the shadow of a doubt. The implicit axiom of many civilized people that " because I can't explain a thing, therefore it does not exist ", is altogether outside the ken of natural man. He, as Nature's faithful copy, rather connotes the purport of the other saying: " Thoughts dwell easily in harmony together, but facts press hardly one against another ".

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AIMING AT DEATH IN WAR.

There are many moral questions which arise in warfare, and particularly in modern warfare. Perhaps of all such problems none can be called more elemental than the question, Is it lawful directly to intend the death of the enemy in time of war? Many other questions, such as whether one may pray for the death of the Führer, and whether one may secretly steal into the enemy territory to take the life of the Führer when he is asleep or unarmed, all receive their solution, once the more basic question is solved.

There is a strong opinion by modern theologians and ethicians that killing in war may be only indirect. Father Cronin supports this view.

" War being of its nature an act of defence, it follows that killing in war is indirect and not direct. It is never lawful to will directly a thing which is evil or unlawful or disallowed; but it is lawful under certain conditions to do an act, good or lawful in itself, for the sake of the good consequences which it produces, even though it is known that the same act will be attended by evil consequences also. In that case we are said to will these evil consequences indirectly only. An important application of this far-reaching principle was found in the problem of killing

an unjust aggressor in self-defence. It is lawful to do such violence to an unjust aggressor as is necessary in self-defence. Now the one thing necessary in self-defence is to stop the aggression of the enemy, to render him incapable of further aggression, and to take such means as are in strictness required for this. The means are—striking, wounding, rendering him incapable of movement; but killing *as such* is never necessary. And, therefore, whilst it is lawful to aim at wounding an unjust aggressor, at wounding him even severely, it is not lawful to *aim* at killing him. Of course, in the heat of the combat it is not possible to discriminate between things which will wound only and the things which will kill, but even here the principle holds that it is not lawful to *aim* directly at the death of the aggressor. If, however, as a result of the quality and vigour of our defence, the aggressor should meet, not with injury only, but with death, his death is only indirectly attributable to us, and our act is still lawful and free from guilt.

"It is the same in the case of war. A nation goes to war in self-defence. For this, all that is necessary is to break down the resistance of the enemy, to put him out of action, and this, and what is necessary for this a nation may aim directly at accomplishing. But death *as such* is not necessary for this, and, therefore, a nation may not aim directly at the death of the enemy. If, however, as a result of our defence the enemy should not merely fall, but be slain also, his death is not to be attributed to us directly, and our act still falls within the category of a blameless defence.

"Now, in actual battle it would be ridiculous to expect a soldier to make this distinction and to use the instruments of war in such a way as to wound only and not to kill. But such precautions are possible in *devising* and *supplying* the instruments of war. It is lawful to supply any instrument of war that can be used for bringing down an enemy, for wounding him, for knocking him out of battle, such as swords, ordinary rifle-bullets, shells. The natural law does not even prohibit the use of asphyxating gases, since this weapon of war, brutal as it is, is, nevertheless, compatible with wounding and not killing the enemy. But the natural law forbids the direct aiming at the death of the enemy, and, therefore, it prohibits such practices as the use of poisoned or explosive bullets, the *sole* and necessary

effect of which is to kill; it forbids also the killing of soldiers fallen in battle, since the killing of the wounded can in no way be construed as an act of self-defence." (*Science of Ethics*, vol. 2, p. 666.)

This quotation has been given fully because Father Cronin's views are a good summary of the modern moralist's outlook. The writer would like to examine this doctrine by instituting a comparison between it and the teaching of St. Thomas Aquinas, the Church's patron of the schools. In answer to the question, " whether it is lawful to kill another in self-defence ", St. Thomas replies, as does Father Cronin, that so long as the killing is indirect it is lawful whenever there is due moderation in the act of self-defence. He then goes on to state why it is unlawful to intend death directly, and adds that it would be lawful, however, to do so in case of war: " Sed quia occidere hominem non licet, nisi publica auctoritate propter bonum commune, ut ex supra dictis patet (art. 3 hujus quaestionis), illicitum est quod homo intendat occidere hominem, ut seipsum defendant, nisi ei qui habet publicam auctoritatem; qui intendens hominem occidere ad sui defensionem, refert hoc ad publicum bonum, *ut patet in milite pugnante contra hostes*, et in ministro judicis pugnante contra latrones, quamvis etiam et isti peccent, si privata libidine moveantur." (II-II, q. art. 6, in corpore. Italics mine.) This statement is so clear that no one can deny that St. Thomas allowed direct killing in time of war.

Father Rickaby S. J., tries to explain away this very clear statement of St. Thomas: " St. Thomas indeed seems to allow the soldier fighting against the enemy to mean to kill his man. But by enemy in this pasage we should probably understand rebel. The soldier spoken of is the instrument of the feudal lord bringing back to duty his rebellious vassal. In the Middle Ages, till the end of the fifteenth century, the notion of independent nations scarcely found place." (*Moral Philosophy*, p. 353.) The writer fears that Father Rickaby has not convinced many that St. Thomas was speaking here of rebels only. St. Thomas knew what war meant. Wars in the true sense had existed from the earliest history of mankind. And when Father Rickaby quotes St. Thomas again (p. 352), referring to *De Potentia*, q. 7, art. 2, ad 10, I am sure that anyone who reads the text of St. Thomas will see that by the use of the expression " to

upset the foe" (*prosternere hostem*) St. Thomas does not mean to deny that the soldier may directly intend the death of the enemy. This point is entirely aside from the question under discussion by St. Thomas in the text referred to.

There seems to be little possibility of evading the fact that St. Thomas did allow direct killing in time of war, just as he allowed direct killing of criminals after sentence to death by a judge. Is there anyone today who denies that the warden of the penitentiary may intend death when he presses the button that causes the electric current to flow through the body of the convicted criminal?

Nor is St. Thomas alone in this view. Cardinal De Lugo (*De Just. et Jure*, X, VI, 149, Waffelaert, and many other theologians held that direct killing was lawful even in cases of private self-defense against an unjust aggressor. *A fortiori* these theologians would all be found on the side of St. Thomas in the case of killing in a just war. Even the more strict St. Alphonsus Liguori adds that it is lawful directly to intend the death of those who are not innocent of the guilt of the war (all soldiers and those who in any way aid the soldiers). (Lib. III, Tr. IV, De V. Praecepto Dec., Dub. V, art. III, #409.) Billuart (*De Charitate*, Dissertatio 7, art. 3, #3, Recta Intentio), Merkelbach (*De Justitia Commutativa*, n.357), and more recently E. Filion (*Elementa Philosophiae Thomisticae, Ethica*, #868) also hold that the intention to kill in war may be direct.

How can this be when the natural law forbids the killing of another? The answer to this question must take into consideration the way in which the natural precepts bind. Not all bind absolutely, that is in every condition. Some bind conditionally, that is only in certain conditions. Thus, the precept not to take the property of another binds unless you are in extreme temporal need. The precept that brother shall not marry sister binds unless it is for the essential good of the human race, as in the condition of the children of Adam and Eve, or as it would again be if only one family remained alive on the earth. So also we may say here that it is wrong to kill another, unless it is necessary to safeguard the common good. (*Cf.* Merkelbach and Filion *in locis citatis.*) It is on this ground that capital punishment can be justified; on the same basis one can justify direct killing in war.

Although no individual is ordained to the common good *qua homo* (*existit propter se*), he is nevertheless so ordained *qua homo agens*, if I may make this distinction. This distinction is implied by St. Thomas II-II, q. 64, art. 2, ad 3). Man as man exists for himself; he does not exist for the State or for the common good. But *qua agens* man is bound up with the common good: he must seek to contribute something toward it. He is thereby in the position of a part in relation to the whole, as St. Thomas points out: " It is lawful to kill brute animals inasmuch as they are naturally meant for the service of man, the imperfect being a means to the perfect; now every part is referred to its whole as the imperfect to the perfect; and, therefore, every part naturally exists for the whole (as a means to its realization). Hence we see that if it be expedient for the welfare of the whole body that some member should be amputated by reason of its being bad and corruptive of the rest of the body, the removal of that member is praiseworthy and salutary. But every individual person is related to the whole community as part to whole; and hence if any man be dangerous to the community and is corrupting it by reason of some crime then it is right and wholesome that he should be put to death for the sake of the common good." II-II, q. 64, art. 2, in corpore.) If, therefore, by his evil actions he is corruptive he may be cut off, because *homo qua male agens* is subordinated to the common good. Therein lies the justification for the State's direct killing of malefactors.

Therein, too, lies the justification for the State's direct killing of enemy soldiers in time of war. In this instance, however, the justification for aiming at their death does not arise from the fact that they are corrupt parts of the commonwealth they attack, which indeed they are not, since they are citizens of an enemy nation, but it arises rather from the fact that they are corruptive of the parts, and thereby of the common good, of the country which they attack. This country thereby gains a certain authority over them, so long as they remain enemy soldiers, but not after they have been captured, as will be seen a little later.

All this discussion presupposes, of course, that the cause of the war is just. Justice will never be found on both sides in any

war. Both nations may be unjust, but both may not be just, for their causes are contrary.

In a war, obviously every soldier is the mandatary of his country. He is given the general authority to kill the enemy wherever he may find him, whether he be a soldier in actual battle, or one who aids and abets the cause behind the lines. This, then, includes not only all in arms, but even the leaders of the enemy government who give the general war commands, or who have the authority to stop the war, yet do not do so.

Not only soldiers, but even civilians, on the tacit direction of their government may do all those things which will serve to promote the winning of the war. Doubtless, then, it is within the right of all to pray for the death of the Führer in this present war, or even to steal secretly into his room at night and slay him while unarmed. They must not do this in their own name, however, but in the name of the country fighting a just cause in war. They must not act out of personal hatred or the desire of revenge, marking the words of St. Thomas: " quamvis et isti peccent, si privata libidine moveantur." (II-II, q. 64, art. 7, in corpore.)

While the right to kill exists in war, it can hardly be said to apply to the killing of captured prisoners. These are no longer in the state of being active enemies; their power to fight further is removed by their being captives. The same reasons that justify capital punishment for citizens do not apply as reasons justifying the infliction of death on such captives. For, they are not corrupt parts of the commonwealth by which they have been captured. It is only because criminals are a part of the commonwealth by which they are sentenced to death that St. Thomas justifies the direct killing of them. (II-II, q. 64, art. 2, as quoted above.) It must be remembered that these soldiers might have been killed before their capture, because they were then " corruptive of the parts" of the nation they attacked. Once they are captured they are so no longer. Neither may they be killed on the ground that they were corruptive. It is only on the ground that a person is corruptive of the common good that he may be killed; the natural law does not permit him to be killed because he was corruptive. If it be objected that he has done that which was wrong, and must be punished for his evil deeds, it may be replied that whereas a citizen

may be punished for his past evil deed, because so long as legal justice is not avenged the injustice continues and the common good is still harmed, here, however, the injury to legal justice cannot be repaired by his death, for the war will not be won thereby, and the common good is not only not promoted but positively injured, for the enemy in retaliation will be led to kill such soldiers as may have fallen captive to him. Nor can it be argued that the common good of the commonwealth by which such captives are held might be attained if they were to be killed, in order that the enemy nation out of fear that this evil will befall its captured soldiers would be forced to make peace. Who does not see that all nations would in retaliation begin to follow the same practice? This would bring harm to the common good of all commonwealths directly, and ultimately to that of the very commonwealth itself by which such captives were first put to death.

Obviously, too, a nation has an obligation to protect the life of an enemy soldier or sailor, once he is put out of the fight. His wounds must be attended. He must be given suitable food and shelter. Charity obliges to this, and if enemy forces are cast into the sea from a sunken vessel, they must be rescued. Where caring for them, or their rescue from the sea, imperils the capturing forces, they need not be saved, for charity does not oblige one to lose his own life for another, and certainly not to rescue an enemy soldier or sailor in such circumstances. Hence if a submarine that has torpedoed a transport will be overcrowded and in danger of going down by rescuing the survivors, the obligation ceases, or at least extends only to the number who can be rescued without grave danger to those on the submarine itself.

If such forces refuse to be rescued, and attempt to escape, they may lawfully be fired upon, even though they be without defence, for once they reach port they will man new ships again. If, however, the vessel which sinks an enemy ship cannot take the survivors aboard, or does not attempt to do so, and there is a chance that they may reach shore and again man other ships, they may not be killed, for it is not the fault of such survivors who are escaping that the vessel which has sunk their own does not take them aboard. So also if a government at war does not have sufficient prisons, or stockades to house the captured pris-

oners, these prisoners may not be killed to prevent their wandering off, and becoming active forces for their own country once more.

If, then, direct killing in war may be justified, obviously the natural law permits of such instruments of war which Father Cronin says are disallowed, such as poisoned or explosive bullets, the sole and necessary effect of which is to kill.

Though it is the right, then, of a soldier waging a just contest to intend the death of the enemy, charity will often urge him to attempt to wound rather than kill when the good of his nation can be gained as well thereby.

Even a minor benefit to his own country must not outweigh the direction of charity that where wounding suffices, it is to be preferred to the direct infliction of death. Thus, the cost of providing for prisoners may not be considered as a reason for which the law of charity will be passed over, for the law of charity, "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" (Matth. 5:44), is also supported by the same natural law on which depends the right of a nation to self-defense.

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HELP WANTED.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am submitting several questions on which I would like information. Please do not submit them to your regular consultants for I am not at all interested in the theories of learned doctors. The answers are not to be found in library stacks or in sheltered seminaries. If answers there be to these vexing problems, some of your readers working in the vineyard, possibly without benefit of an S.T.D., may have discovered them. Would it not be possible to print these problems, and if any of your readers has come upon a practical solution to one or more he could send a letter to your Studies and Conferences Department? I am sure that I am not the only priest who is looking for practical solutions to these pastoral problems.

1. *Religious instruction.* We ridicule secular educators who contend that sex instruction in the schools will eradicate delinquency on the ground that knowledge of itself does not lead to morality. Yet many Catholic writers on the subject seem to think that Christian Doctrine classes will " renew the face of the earth ". I believe that instruction—even instruction in Christian Doctrine —has definite limitations, but I also know that such classes are valuable aids to religion. The trouble is that those who need the instruction most do not come to the classes. We've tried the " fishers " of the C. C. D. and the priests of the parish have made repeated visits. The " fishers " got nowhere; the priests got promises—and nowhere. Now, I don't mean to say that the percentage of " impossible cases " is large, but it's large enough to make one worry—especially with regard to high school pupils. What is to be done about parents who are not interested, or lack authority to send their children to instructions?
2. How can the interest of young people be aroused in parochial societies and discussion clubs without resorting to dances, teas, and other forms of entertainment? We've tried the " with and without ", and have come to the conclusion that when entertainment is provided many come for the entertainment and pay little attention to the instructions. A " sodality-dance " seems to be an incongruity. Of course, entertainment under parochial auspices should be provided from time to me, but held out as " bait ", it becomes too often the whole fishing party.
3. *Mixed Marriages.* Our percentage of mixed marriages is one in five. We preach on the subject and give personal instructions and exhortations. Too many seem to be certain that " our case is different ".
4. *Lapsed Catholics.* Going over the records, we find that a large percentage of lapsed Catholics are those who entered the Church shortly before marriage. Giving additional instructions has brought back quite a few, but we have found it much more difficult to persuade the lax convert to take instructions than to awaken the interest of the non-Catholic inquirer. Are there any practical suggestions for helping converts to retain and further their interest in their new religion?
5. *Leakage.* Besides those who leave the Church because of " liberal " ideas, our records show a goodly number who drift away because of marrying non-Catholics, either validly or invalidly. In the latter case frequently nothing can be done by the priest, but in many instances, personal visits can sometimes obtain results. Can any readers of the REVIEW suggest definite techniques for handling these cases.

6. *Devotions.* Can any suggestions be made for increasing attendance at devotions not of obligation? We do not mean the introduction of theatricals—spotlights, lighted candles at pew ends, " living rosaries ", etc. We're inclined to believe that increases in attendance obtained by such methods do not make for solid religion.

These are a few of the problems on which I'd like to get some suggestions. Most priests have met them. Maybe some readers have found practical solutions.

PASTOR.

A PASTOR AND HIS BOYS IN THE SERVICE.

It is a rare parish nowadays that can claim its life has been little affected by our country's war effort, and the highly organized parish has suffered most noticeably. The draft, extended working hours, the influx of women into industry, the demands of volunteer war work—these and other factors have already meant the curtailment of some parish activities. Plainly this trend will continue as we go further towards the " all-out " war effort demanded. Hardest hit of all, of course, are the young people's organizations. The recent lowering of the draft age will probably prove to be the *coup de grace* for many a youth organization. How, for example, is one to keep his CYO functioning when the War Department has seen fit to scatter 70% of its able-bodied membership about various parts of the world? Global war has " globalized " your little organization? Can anything be done about it?

The natural inclination is to decide that any work for the benefit of the parish youth is simply " out " for the duration. Consider the parishioners in the Service as being the chaplain's responsibility now, and let it go at that. Certainly the chaplains are doing a grand job. They are taking care of our own, and are even extending the influence of the Church. But the chaplains would be the last to suggest that it would be poaching on their preserves for a pastor to take a lively interest in the spiritual welfare of his soldier-parishioners.

Perhaps one way to continue valuable youth work would be to devise methods of keeping the young men in the Service in

touch with the home parish. Thus manifest a real interest in their welfare now when they are most likely to appreciate it. Encourage them spiritually now when they are most likely to need it. The writer has become acquainted with the effective efforts of one intelligent and zealous pastor in this direction. Perhaps it is information worth passing on.

The pastor in question is Father Pernicone, of Our Lady of Mt. Carmel parish in Poughkeepsie, N. Y. His is an Italian parish, and one which, before the draft, boasted a high proportion of young people. In the last eighteen months, Father Pernicone has watched an ever-swelling stream of his parishioners march off to Army camps, and air fields, and training stations. Four hundred of them have gone already. Father Pernicone didn't just watch. He quickly arrived at some fundamental convictions about the whole situation. One of these conclusions was that this war, like most great evils, is not only a tragedy. It is also an opportunity. Specifically, an opportunity for the Church. The Church can not only profit from the general realization of the need for God that such great catastrophes bring home to forgetful men. More, the Church can endear Herself in these times to many who in peacetime looked upon Her as little more than "God's appointed policeman", forever interfering with man's pursuit of happiness. As the Church shows a vital interest in the welfare of the men in Service today, in that same proportion will these parishioners of tomorrow be, in better days ahead, real supporters of the Church.

Another conclusion, though an unformulated one, was that showing the Church's vital interest in the welfare of the men in the Services entailed more than putting up a flag and a list of names in the vestibule. Even the local business enterprises have gone as far as that. If the young people of the parish were worth the time and effort the Church spent upon them in normal times, they are worth at least as much now that their lot is a much harder one. So Father Pernicone decided that the time which normally would be given to these young men of the parish who now are gone—that much time should be set aside and spent upon their care from afar. The parish priests would lend real support to the chaplains to whom has fallen the immediate care of these parishioners. Every man who left the parish for the

Service, be he a fervent Catholic, an average Catholic, or a lax one, would be made to feel the genuine solicitude for him felt by the parish church back home. There is psychology in that idea —but it is without guile!

Father Pernicone's first move is to take part, with his two curates, Fathers Troy and Martorella, in the parade which a citizen's committee in Poughkeepsie sponsors regularly in honor of the men leaving for the Service. A dinner follows the parade, and the priests partake of that too, at their own expense. Seeing his parish priests at a dinner given in his honor is not likely to be an unwelcome sensation to any young parishioner.

Next the pastor holds a Communion Breakfast for the men of the parish who are leaving. This is held on Saturday, so that all three of the priests can be on hand. The men all go to Confession and Communion. Later they proceed to the School Hall, where the women of the parish have a fine breakfast prepared for them. Everyone takes advice better after a hearty meal. That's when Father Pernicone and his assistants give it to them. Each priest speaks briefly, offering the men sound advice for their conduct in the new life they will shortly enter. The priests urge the men particularly to be sure to look up their Catholic chaplain when they get with their outfit. The men are asked also to remember to send the pastor their address, so that he may keep in touch with them. All of them are given the Holy Name Military Prayerbook and a Scapular medal and chain. Those who are not yet members of the Holy Name Society are received. All of the men are assured of a generous share in the prayers of their priests and their fellow-parishioners.

On the day of the men's departure Father Pernicone and his assistants are down at the depot to see their young men off. With the weeping mothers and sweethearts making the scene one that each of the young men will long remember, Father Pernicone sees to it that the parish priests will be remembered too. A few last words of advice and a sincere promise of prayers make a deep impression at such a time.

When they get with their outfits, the men actually do look up their chaplain. This is an important result in itself. For once they have gone to see the chaplain—just to introduce themselves, with no troubles yet to tell—the more likely they are to return to him if things do begin to go badly. A fair proportion of the

men also comply with the injunction to let the pastor know their address. Those who don't do so, know that the Fathers will go out and get it anyway, from their parents or relatives. A visit to the parents of the men, with some words of encouragement and cheer for those who are missing their boys, these kindnesses go well with both parents and sons.

Obviously it would be impossible to write individual letters to all the men of the parish in the Service. Instead, the priests write a monthly letter which is mimeographed and sent to each of the men. The young ladies of the parish willingly help out with this, keeping the mailing list in order, doing the mimeographing and addressing. This parish letter, incidentally, is sent as first-class mail. Father Pernicone has an idea that second-class mail gets a second-class reception—even in the Army, where mail is so welcome. What's in these monthly letters? A number of things—news of parish doings, lists of parishioners recently inducted, practical spiritual advice, maybe a prayer or a poem particularly applicable to soldiers, or a few words on an approaching Feast. The men are reminded of their duties, and even of their devotional practices. Men of Our Lady of Mt. Carmel parish make their Holy Name communion " together " though they are widely scattered throughout the United States, and far beyond the States. They are united by a reminder in the parish letter. And many of them write in to tell the pastor that the reminder was not wasted. Similar responses come in on other items in the letters. As a matter of fact it is really surprising the response the parish letter evokes from the men. Many of them write back to tell how much they appreciate this or that prayer card or holy picture which was enclosed with the latest parish bulletin. " I keep it in my wallet, and say the prayer on it real often." Or, " thanks for that photograph of our Church, Father, I like to keep that with me." The pastor has heard of one soldier boy who found himself on a troop train one Sunday, unable, of course, to attend Mass. " I figured I ought to do something," he declared, " so I pulled out that little missal you gave me and read the prayers of the Sunday Mass. Another fellow saw me and asked to borrow the book when I finished. I guess about half the guys in that car used that missal before I finally got it back."

An item in the monthly parish letter to the soldiers about special services for Peace and Victory that the parish was having, brought an increase in the crowd. Some of the soldiers had written and urged their parents and relatives to attend the services for them. To the soldiers and sailors who reply to the parish letter an acknowledgment is made in the next letter. And if they have written of a personal problem, of course a personal letter is sent to them immediately. A number do write frequently to the pastor, but more surprising is the number who call at the Rectory when home on their brief furloughs. More than one has stopped in to see the priests even before he went to his own home. After the war the men of this parish won't have to be re-introduced to their parish priests. They will be closer to them than ever before.

The men are really grateful for the efforts the priests are making in their behalf. Some of those who at home had been the most careless kind of Catholics are particularly struck by the devoted interest their priests have in them. Far from home, not infrequently a bit " in the dumps ", and certainly not feeling like a particularly important person—to such a one, a priest's kindly interest comes as a real " lift ". Especially if it be a priest back home, and one to whom very little attention was paid in happier days. Even the dullest cannot fail to see the disinterestedness of such kindness and be touched by it.

One such case was that of a lad twenty years old, who was such a careless Catholic that he had never even bothered to make his First Holy Communion, despite frequent exhortations from the priests. But when he went away to the Army, he too shared in the solicitude of the parish priests. They received a letter from him not so long ago—saying that he had gone to see the chaplain, was taking instructions every week, and would make his First Holy Communion within a short time. He had changed his mind after receiving the first letter from his parish priests. " I saw what a sap I had been ", he wrote, " not to listen to you before, Father. I realize now you were only working for my own good. Why else would you have bothered about a guy like me. There was nothing in it for you! "

He was right. There was nothing in it for them. Nothing, that is, except a certain strange happiness that only a priest could understand.

Surely it would mean much for the future of religion in this country if every pastor strove to take care of his boys in the Service as well as Father Pernicone and doubtless others have done. A series of communications from priests who have done something worthwhile in this field would undoubtedly arouse further interest and suggest new ways and means. It would also be a service to a number of priests if the REVIEW were to publish information about books, pamphlets, leaflets, medals, etc., suitable for sending to men in the service—what is available and where it can be obtained.

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[The REVIEW will be pleased to print communications from priests incorporating practical hints and suggestions. It is not possible to print the information suggested in the last sentence of Father Vieban's article, since such a list would be quite as suspect as the commercial "buying guides" which clutter nearly every pastor's mail. The REVIEW, however, will be pleased to endeavor to answer inquiries if a self-addressed envelope is enclosed.—ED.]

THE INTERPRETATION OF CANON 1097.

Amongst other matters, canon 1097 answers these questions in its several sections: a) which pastors may licitly assist at parishioners' weddings; b) which pastors may licitly assist at non-parishioners' weddings; c) what penality is leveled against pastors who assist illicitly at weddings of the faithful. The tripartite subject matter, therefore, of this article is quite evident.

Which pastors may assist licitly at parishioners' weddings? At first glance, the question may seem useless, if not foolish, but a reading of the canon shows its pertinence. Paragraph one, section one and two states that a pastor assists at weddings of parishioners licitly, by fulfilling a dual condition. First he must inform himself and with certitude of the freedom of the parties to marry. He must, in the second place, assure himself that one or the other of the contractants has a domicile, a quasi-domicile or a month's residence within his jurisdiction. An ordinary pastor, then, becomes technically a proper pastor for marriage by reason of the bride's or groom's domicile or quasi-domicile or month's stay within the confines of his parish.

So accustomed are we to think and speak of the pastor of the bride as *the* proper pastor for weddings, that we are wont to for-

get the place of the pastor of the groom. He is, likewise, a proper pastor and might have licitly, under paragraph two of this canon, assisted at the wedding held before the pastor of the bride. So ingrained too is our practice of holding marriages only in the presence of the pastor of the bride's domicile, that we forget her two other proper pastors, to wit, the pastor of her quasi-domicile and of her month's residence, and their right, equal to that of the domiciliary pastor, to celebrate her marriage. Wherefore, to emphasize this very same notion in a diverse numerical framework, let it here be stated that six pastors may be competent to assist licitly at one and the same marriage.

We refer again to section two, paragraph one, of canon 1097. Therein we read that the alternate requisite for licit assistance of a pastor at a marriage is conditioned upon his certain knowledge that one, at least, of the contractants has a canonical residence within his parish. Let it here be stated again that a domicile or a quasi-domicile or a thirty-day stay in a parish establishes a legal residence. Were we to suppose, then, that each of the contractants was possessed of the three legal residences signalized in the aforementioned section, the conclusion is obvious, that by virtue of these six legal residences, there may be six different pastors competent of lending licit assistance at one and the same marriage.

As confusion would result therefrom, canon 1097 in paragraph two, proceeds to put order in this apparent disorder. We read, "As a rule, in every instance, let the celebration of the marriage take place in the presence of the pastor of the bride, unless there be a just excuse therefrom." Now this enactment establishes a precedence in favor of the pastor of the bride over the pastor of the groom. By the same token, it leaves untouched the equality of competence amongst the proper pastors of the bride. Is this statement grounded on common opinion? "If the bride has several proper pastors, let her choose whom she may" [1] "Common law does not in any way compel the couple to enter marriage before the pastor of the domicile, and not before any other proper pastor." [2] "The bride subject to several proper pastors may elect whom she wills." [3] Equality of com-

[1] Wouters, *De Forma*, p. 35, ed. 5.

[2] Payen, *De Mat.*, 1806, 3.

[3] Gasparri, II, n. 994.

petence, therefore, obtains amongst the proper pastors of the bride. Furthermore, they enjoy a precedence over the proper pastors of the groom. For though it be true that the bride may designate any of her proper pastors, yet she may not *per se* displace any one of them in favor of a proper pastor of the groom. Only *per accidens*, by reason of a just cause intervening, may she do so.

To this effect, authorities are readily adduced. "To the pastor of the bride appertains the privilege of precedence in celebrating the marriage." [4] "An obligatory rule is established that the marriage be celebrated before the pastor of the bride." [5] "When the parties belong to two distinct parishes, either pastor would be competent to assist at the marriage; but the rule is, that the pastor of the bride should perform the ceremony unless there is a just cause, not necessarily a grave one." [6] But when the proper pastor of a groom assists, for no just reasons, at a marriage within his own jurisdiction, would he, thereby, posit an illicit action? Any reply to that query must be based upon an inquiry into the provisions of canon 1097, in their totality.

Here it might best serve our purpose to state explicitly the problem to be resolved, and a short summary is expedient prior to so doing. Paragraph one of canon 1097 may enable three pastors of the bride and another three for the groom to assist licitly at a given marriage. Now the three pastors of the bride may, by common interpretation of the law, assist licitly at the marriage without further permission. May the three pastors of the groom do likewise? The answer is in the affirmatve if a just reason for thus acting is present. For the presence of a just reason renders the rule in favor of the bride's pastor inoperative. But if a just reason is absent, does paragraph two constrain the pastor of the groom to seek permission of the bride's pastor, in order to act licitly?

We seek the answer from an analysis of canon 1097. Three paragraphs form the contents of this canon. The first of which sets forth the requirements of licit assistance; the second, formulates a rule of precedence for such as by virtue of paragraph one assist licitly; the third, levels a sanction against such as assist

[4] Wernz-Vidal, V, n. 542.

[5] Merkelbach, III, n. 882.

[6] Ayrinhac-Lydon, *Mar. leg.*, n. 248.

illicitly. Of these three paragraphs which is the most important? Undoubtedly paragraph one. It defines the concept of licit assistance. Paragraphs two and three are conditioned for their operation upon paragraph one. Paragraph two establishes a hierarchy amongst the legal entities created by paragraph one. Paragraph three punishes a violation of the law set up for licit assistance by paragraph one. Hence paragraph two and three merely complement paragraph one. They presuppose the existence of the legal entity, licit assistance; they do not determine the existence of the same.

Now paragraph one creates the same legal entity, licit assistance. Three notions enter into its concept. They are: a) certitude regarding the freedom of the parties to marry; b) certitude regarding the canonical residence of at least one of the parties in the place of marriage; 3) permission from the Ordinary or the pastor of the canonical residence, if neither party has such a residence in the place of marriage. Condition one and two may be met without any great difficulty. Hence the pastor of the groom who fulfills these two conditions assists licitly. He acquits himself of all the demands made by this paragraph for licit assistance. Hence he needs no further permission of the bride's pastor.

Let us bring out this same point in another fashion. Paragraph one requires the non-proper pastor to obtain permission of a proper pastor if he would assist licitly. Paragraph two makes no mention of a permission to be obtained. Paragraph three punishes a pastor who assists without the permission required by law. Now where does the code treat of " this permission required by law "? Only in paragraph one, section three of canon 1097. Therein it stipulates that only the non-proper pastor must have such permission. Hence these conclusions follow, 1) only non-proper pastors must seek permission to assist; 2) all proper pastors, the groom's included, need not seek permission; 3) only non-proper pastors must pay the penalty of the law. If the rule of paragraph two entered into the notion of licit assistance, it should have been incorporated as a section of paragraph one and not placed in a paragraph by itself.

This interpretation lends itself to the conclusion that paragraph two, since it is not requisite for liceity, does not bind under sin. But at once there is opposition from the commen-

tators. Cappello [7] argues strongly enough that the just cause required to depart from the rule of paragraph two, indicates an obligation *sub levi.* Hence it seems to follow that the groom's pastor who without a just cause blesses the marriage, sins venially and thereby assists illicitly. Yet Cappello goes on immediately to state that the penalty of paragraph three, i. e., for illicit assistance, does not envisage the groom's pastor who fails against paragraph two. Apparently then the groom's pastor might assist licitly and illicitly at the same wedding, and the seeming contradiction is not explained by its creators.

We are now in a position to weigh the second query, which pastor, namely, may assist licitly at non-parishioners' weddings. Usually the answer is that any pastor furnished with the permission of the bride's pastor may licitly assist thereat, but far outreaching that reply is the law of the code. Section 3, paragraph one, canon 1097, makes the pastor of the groom no less competent than the pastor of the bride in this matter. Nay more, by virtue of the same section, any proper pastor of either the bride or groom, and there may be six such pastors, has the right to commission a non-proper pastor to assist licitly. This is evident from the words, " having obtained, where the conditions of number 2 fail, the permission of the pastor or the Ordinary of the domicile or quasi-domicile or the month's stay of either contractant ". On this point commentators agree.

When we approach the same question from a slightly different angle, whether the non-proper pastor may indiscriminately seek permission from any proper pastor either of the bride or groom, a dispute arises. Opinion sharply divides on the nature of the precedence enjoyed by the pastor of the bride, in virtue of paragraph two of this canon. Wernz-Vidal, who hold the liberal view, state, " amongst the different pastors competent, by reason of one of the aforesaid titles, no other, (but the bride's pastor) has a right of precedence; all may, with equal right, assist licitly and the permission mentioned in canon 1097, par. one, no. 3, may be sought from any one of them ".[8] In the same manner, speak Chelodi,[9] Genicot-Salsmans,[10] Carberry,[11] Blat.[12]

[7] *De Mat.*, n. 688.
[8] Wernz-Vidal, I, c, n. 542.
[9] *De Mat.*, n. 135.
[10] *Theologia Moralis*, II, n. 472.
[11] *Juridical Form of Marriage*, p. 104.
[12] Lib. III, n. 449.

Commentators, however, who uphold the opposite view are not less weighty and numerous. Vermeersch explicitly states, " as a rule the permission of the bride's pastor must be sought; but any just cause suffices for asking this permission from the proper pastor of the groom ".[13] Again Father Payen writes, " it is better to petition the pastor of the bride. For in every instance, the rule should prevail of celebrating the marriage before the pastor of the bride, unless there is a just cause of exception. Hence to the pastor of the bride belongs the prevalent right of assisting at the marriage and therefore of granting permission ".[14] In accord with this viewpoint stand, Ubach,[15] Chretien,[16] Davis,[17] DeSmet.[18] Such diversity of opinion creates a doubt of law in which it becomes safe to follow either opinion.

Against the view of these last mentioned commentators serious difficulties arise, for their position seemingly nullifies the provisions of paragraph one. This paragraph grants in explicit terms a choice to the non-proper pastor. He may elect to petition either the pastor of the bride or the pastor of the groom. But if the rule of paragraph two constrains him to petition the pastor of the bride, what avails his choice. Again if the non-proper pastor, against the rule of paragraph two, petitions the proper pastor of the groom and with the latter's permission assists at the marriage, does he incur the penalty of paragraph three? Not one of these commentators answers in the affirmative, and therefrom issues a repetition of the contradiction noted above, of assisting licitly and illicitly at the same marriage.

We now come to the last paragraph on canon 1097, the penalty for unlawful assistance. From the foregoing analysis, it is evident that a non-proper pastor is liable to the sanction. It is understood, of course, that as this canon states, he assists without the permission of a proper pastor or a grave necessity which excuses him from requesting such permission. Let it be noted that such unauthorized assistance would be seriously sinful, for whenever the code exacts a grave necessity as an excusing cause from

[13] *Theol. Mor.* III, n. 741 (3).

[14] *De Mat.*, n. 1801 (3).

[15] *Theol. Mor.*, II, n. 853.

[16] *De Mat.*, n. 219 (note 26).

[17] *Moral* IV, p. 199 (Ed. 1935).

[18] *Moral Theol.*, II, n. 736, IV.

the obligation of a law, a certain sign is present of the serious nature of the obligation. This grave necessity may be constituted by the danger of a civil marriage, by the imperative need for an instant departure, by the unjust refusal of a proper pastor to celebrate the marriage, or a similar weighty reason. If the unauthorized pastor celebrates the marriage, to whom must he return the stole fee? " To the proper pastor of the bride," states Wouters, representing the common opinion, or " if there are several proper pastors of the bride, let it be divided among them ".[19]

Here a query intrudes for answer. The law mentions only pastors. Do curates and other delegates escape the penalty? So opines Wouters.[20] Against him writes Cappello, stating a more common opinion: " With less accuracy does Wouters maintain that a delegated priest, in virtue of canon 19, is not bound by the law. For here there is no question of a true penalty." [21] There is a question here, in other words, of the right of a pastor to stole fees. That the code words that right in the guise of a penalty in no wise changes the nature of that right from commutative justice. Ferry, in *Stole Fees,* teaches even of licit assistance, " where a pastor deputes another to assist in his place, the delegate has a right only to what is agreed upon ".[22]

A final and rather vexatious point now claims attention. We have seen that the canon calls for the celebration of the marriage before a proper pastor of the bride, unless a just cause excuses therefrom. What is a just cause? No official definition is forthcoming. We must rely on the prudent judgment of the commentators. They unite in proclaiming that any fair reason is a just cause. Some such reasons are kinship of the bride to the pastor of the groom, the groom's parish church is better suited for a large wedding, the honeymoon trip may be more easly started from the groom's church, and a host of other similar reasons. Noldin holds this extreme position: " The right to celebrate the marriage pertains first to the pastor of the bride. But practically, no difference herein is to be urged between the pastor of the bride and the pastor of the groom." [23]

[19] *Moral Theol.,* II, n. 736, IV.
[20] *Loc. cit.*
[21] *De Mat.,* n. 689 (note).
[22] *Stole Fees,* p. 78.
[23] *Moral.,* III, n. 639 (note).

In this matter, however, within whose competence does the judgment upon the " just cause " fall? The arbiter of the just cause, is he the pastor of the groom or the Ordinary of the place? Now where recourse to the Ordinary is a procedure of law, it is indicated as such in the code, but in this canon there is no vestige of the need of such recourse. The only permission of an Ordinary required is that mentioned in paragraph one, number three, where it is ordered that a non-proper pastor seek the permission of the Ordinary or of the proper pastor of either of the contractants if he would assist licitly. By omitting mention of the Ordinary in paragraph two, the canon apparently indicates that there is no need to seek his good offices as arbiter of the just cause.

Yet consultation on the point discloses a wide divergence of opinion. Donovan states, " it is the pastor of the groom that has the right to adjudicate the just cause." [24] And in the same sense we may interpret Chretien,[25] Cappello,[26] Jorio,[27] Genicot-Salsmans,[28] Ubach.[29] These authors demand a just cause from the pastor of the groom which is " any reason of utility ", and excuse him, armed therewith, from any obligation of notifying the pastor of the bride. Indeed Prummer has this sage observation to make: "Any reasonable cause enables the pastor of the groom to assist licitly at the marriage. For the new law, treating as it does the matter of valid and licit assistance with the widest generosity, could not fittingly become very strict in an accidental point." [30] This liberal view is confirmed by Right Rev. J. J. Nevin who states: " The legislator merely demands that there be a *causa justa,* i. e., such a motive as is not entirely futile. And it is to be particularly remarked that the legislator does not require the intervention of any ecclesiastical authority to declare the motive is sufficient or to sanction a departure from the usual procedure." [31]

[24] *Pastor's Obligation In Prenuptial Investigations,* p. 78.

[25] *De Mat.,* n. 219 (b).

[26] *De Mat.,* n. 688.

[27] *Moral,* III, (2) n. 1059.

[28] *Moral* II, n. 473.

[29] *Moral* II, n. 853.

[30] *Moral* III, n. 759.

[31] *Australasian Cat. Record,* Vol. 12, p. 264.

Against this stand, we may cite Wernz who maintains that the determination of the just cause should not be left to the individual pastor. Rather should the Ordinary of the place formulate practical norms for determining the just cause.[32] Carberry quotes this judgment of Wernz with approval.[33] Now in a closely related controversy, whether, namely, the Ordinary of the place has the power to substitute a grave cause in place of the just cause of the code, De Smet,[34] Chelodi,[35] Wernz-Vidal,[36] attribute such power to him, while Vermeersch,[37] Cappello,[38] Jorio,[39] deny him such authority. The controversy hinges upon the point, whether such action on the part of the Ordinary is contrary to the Code and hence beyond the powers of the Ordinary of the place. In this division of opinion, it must be admitted that the Ordinary who legislates thereon settles the point practically and authoritatively for his particular diocese.

But any general solution of the controversy, so it seems to us, must take into consideration the *potestas ordinaria* of a proper pastor. The pastor of the groom is, as we have seen, a proper pastor of marriage and hence endowed with the *potestas ordinaria* in this matter. In speaking of this *potestas ordinaria* Cappello makes this illuminating observation. " It is unheard of in law, not to say absurd, that the *potestas ordinaria* cannot be exercised under ordinary circumstances. For it has been attached by law, to an office, for this exact purpose, namely, to be used in ordinary cases without let or hindrance, for the good of the faithful." [40] If the pastor of the groom is forced by the Ordinary of the place to have a grave instead of a just cause to assist at the marriage of his subject, or to recur to the chancery for decision on the just cause, can he be said to be in the position of exercising his *potestas ordinaria,* " without let or hindrance " in ordinary circumstances?

[32] *Jus Decr.*, IV, n. 188.

[33] Carberry, I, c., p. 111.

[34] *De Mat.*, n. 126.

[35] *De Mat.*, n. 135.

[36] *De Mat.*, n. 542.

[37] *Moral* III, p. 677.

[38] *De Mat.*, n. 688 (n. 128).

[39] *Moral* III, 1059.

[40] *De Potentia*, n. 387.

To Sum Up.

A) All authorities agree upon the subsequent points.
1. The pastor of the groom, by reason of paragraph 1, canon 1097, assists licitly.
2. The pastor of the bride, however, has, by reason of paragraph 2, a precedent right to celebrate the same marriage unless a just cause of exception favors the groom's pastor.
3. No canonical reason actuates the choice of the bride's parish. The motive is regard for womanly modesty, namely, that the man seek the woman and not she the man.
4. The just cause is any non-futile reason. Its presence, if obligatory, is required, at most, *sub levi.*
5. A groom's proper pastor, who contravenes paragraph 2, need not return the stole fee.
6. Any proper pastor of the bride may give, to any non-proper pastor, the right to assist licitly.
7. A non-proper pastor who assists illicitly sins gravely and must return the stole fee.

B) Authorities disagree on these points.
1. The Ordinary of the place may substitute a grave reason for the *causa justa* of the Code.
2. The Ordinary is the judge of the *causa justa.*
3. The pastor of the groom needs the permission of, or must inform the proper pastor of the bride of his action.
4. A proper pastor of the groom may be the first to grant permission to a non-proper pastor for licit assistance.
5. Delegated non-pastors who assist illicitly are obliged to return the stole fee.

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THE CATHOLIC CONSCIENTIOUS OBJECTOR.

The case for American Catholic conscientious objection seems to have been lost by default. It has not suffered official disapproval. It simply has not been accepted as the specifically Catholic attitude to the present war. Now, the fact that it has

failed, during America's first year of war, to issue into a movement of any dimensions is perhaps not very surprising. Any attempt to compete with modern society's high-pressure salesmanship of war would be a very hardy task. What is significant is the fact that Catholicism has apparently not even wished to combat society on this issue. And the hierarchy has acted in accordance wth certain traditional principles, which seem to gravely undermine the theological position of conscientious objection.

As we examine the controversy today, therefore, we can assess the various arguments with more definiteness than was formerly possible. The traditional scholastic principles governing the individual Catholic's participation in war seem to have gained added cogency by reason of the fact that they have apparently been made operative in the present conflict.

Origin of the Controversy.

Needless to say, the Church's sympathies are on the side of peace. Her litanies have always begged deliverance from war, —mentioning it in the same breath with plague and famine. But since war, like the poor, has been more or less always with us, theologians have been prone to recognize its practical inevitability, and to content themselves with applying the traditional principles of St. Thomas, Vittoria and Suarez, relative to its just declaration and prosecution. During the last two decades, however, revulsion against the inhumanity and apparent futility of World War I became so intense that the applicability of these principles was called into question. Many Catholics began to speculate whether another world war could be morally justified. There were comparatively few Catholic books written on the subject; most of the dispute being waged on the pages of periodicals. However, there were not wanting prominent and even authoritative names. Thus, in November, 1939, a member of the American hierarchy wrote as follows:

> Not only must we remain aloof from the present war, but there seems to be no moral justification for our participation in it. Every Catholic citizen should weigh seriously the question whether he can conscientiously participate in a war that is entirely unnecessary for us Americans and which he regards as morally wrong.[1]

[1] "Christian Social Action", Nov., 1939, p. 165.

The Catholic C.O., who emerged from all this discussion, is a comparatively new phenomenon. During the first world war, America produced only one Catholic Conscientious Objector, Benjamin Salmon, who testified before a Federal Court in 1917 that the Catholic religion forbade his participation in the war. The court replied that the Catholic hierarchy was actively supporting the war, and Salmon was sentenced to twenty-five years at hard labor in Leavenworth. In the present war, however, the movement has been carefully organized. A questionnaire is submitted by the government to the objector, whereon are registered the reasons for his objection together with the signature of his confessor, or adviser, as testimony to his sincerity. Furthermore the camp, or hospital work, has been substituted for the jail. And finally, the objector's theological position has been more carefully articulated.

Four Opinions.

When war came to England and America, their respective hierarchies endorsed the national war effort, and pacifist propaganda, as we have said, very largely ceased. However, the prewar pacifist literature still remains on the record. It has not been officially repudiated by the Church. And it is to this source, therefore, that the objector turns for his theological justification. On analysis, this body of writing turns out to be a potpourri of asceticism, moral theology and sociology; out of which, however, it is possible to disentangle four more or less distinct schools of thought on this question.

First, there is what we might call the perfectionist group, which proposes to abstain from all war, just or unjust, in quest of Christian perfection. Secondly, and comprising the bulk of the pacifist intellectuals, is the group which admits the theoretical justification, and perhaps necessity, of war in the abstract, but maintains (or maintained) that modern war is essentially evil. Thirdly, the group which admits the possibility of a modern just war, but denies, on political or economic grounds that the present war is just. The fourth and largest group, comprising the bulk of contemporary moralists, teaches such principles as enable us to deduce that the present war is just.

The Perfectionists.

The first position, which advocates abstention from all war, was, and still is being popularized by the *Catholic Worker*

group,—although Miss Day's followers are very far from unanimity on this question. (I have said that the pacifist opinions are more or less distinct. Thus it is clear that, besides basing their case on the grounds of Christian perfection, the Catholic Worker group believes that the war is unjust, indeed that all modern war is unjust). As ecclesiastical supporters, the adherents of this opinion have cited the names of the German exile Rev. Franziscus Stratmann, O.P., Fathers Gerald Vann, and W. E. Orchard in England, and Msgr. Barry O'Toole, Dr. John K. Ryan and Rev. Daniel Lord, S.J., in America. Of these writers, Father Lord's pamphlet, bearing an imprimatur of Nov. 7, 1940, and entitled *So You Won't Fight, Eh?*, certainly seems to teach the doctrine. Its closing paragraph reads as follows:

> The man who turns from war as he turns from all force; who follows the peaceful Christ rather than the victorious general . . . that man is a Christian pacifist and a saint. And his road will probably be the road of martyrdom. Are you brave enough for that?

Even in his pamphlet of February, 1942, there seems to be some very veiled approbation of the same thesis. It is also taught in Msgr. O'Toole's pre-war pamphlet, *War and Conscription at the Bar of Christian Morals*. Father Orchard is still writing in defense of the position in the *Catholic Worker*. Father Stratmann's book, *The Church and War,* mentions the doctrine with some sympathy, but it cannot be said that he teaches it.[2] Appeals to Dr. Ryan's *Modern War and Basic Ethics* have ceased since his explicit disclaimer in the *Washington Post* of 6 May, 1941. In short, this opinion enjoys the support of few, if any, professional moralists. This fact does not seem to trouble Father Orchard. Thus, in the February, 1942, issue of the *Catholic Worker,* he writes:

> The pacifist testimony, however much frowned down upon now, even by ecclesiastical authority (short of the highest) will resound to the honour of the Church, after the war is ended. If it were taken more note of it would move these same authorities to use their opportunities to preach the Gospel to all nations, and to demand that the broadcast be given up to them to do it; calling all to repentance,

2 "Quakers and other conscientious objectors condemn all war, all armed defense of any kind. The young Catholics distinguish between just and unjust war..." p. 169.

to abandonment of their mad destructive designs, and to seek under God's guidance and the Church Headship a way of true reconciliation and lasting peace.

The arguments in support of this position are based upon the scriptural doctrine of turning the other cheek, and run somewhat as follows. I have an inalienable right to practice the counsels. Practice of the counsels includes non-resistance to an unjust aggressor. Therefore, even in a just war, I can, out of supernatural love of the enemy, refuse to resort to violence against him. Therefore I am exempt from military service, on the same grounds as the religious who practices Christian perfection.

There are a few rather obvious non-sequiturs in this chain of reasoning. In the first place, while the individual, existing in a social vacuum, might, conceivably, be free to practice the counsel of non-resistance at his own discretion, as a matter of fact the individual does not so exist. He is usually involved in a complex network of relationships to family, social dependents and fellow citizens, which relations severely restrict his practice of any of the counsels. St. Thomas is much to the point here

> . . . aliquis potest non resistere malum dupliciter: uno modo condonando propriam iniuriam, et sic potest ad perfectionem pertinere, quando ita fieri expedit ad salutem aliorum. Alio modo tolerando patienter iniurias aliorum; et hoc ad imperfectionem pertinet, vel ad vitium, si aliquis potest iniuranti convenienter resistere.[3]

Secondly, the individual is morally subject to the state, or nation; and " nations ", as Fr. Wilfrid Parsons remarks, " do not practice the counsels."

> In fact [he continues] they are bound not to practice them, for their function is that of justice, first of all to their own members, and then to other nations. If, then, the nation has this obligation, each individual in the nation has the same obligation, proportionately and as far as he is called upon to exercise it by the government of the nation.[4]

Thirdly, the analogy with clerical exemption is inexact, because the juridical basis of the exemption of clerics does not lie in their practice of the counsels,—thus secular priests do not in virtue of

[3] IIa IIae, Q. 188, A.3, ad 1am.

[4] *Commonweal*, 27 June, 1941.

their office practice the counsels,—but rather in positive canonical legislation, namely Canon 141, which imposes on clerics the following obligation: " Saecularem militiam ne capessant voluntarii " (and note the immediately conjoined qualification) " nisi cum Ordinarii licentia, ut citius liberi evadent, id fecerint."

Now, most of the adherents of this opinion are genuinely holy folk. Most of them are actively engaged in the lay apostolate. And one cannot but sympathize with them when they see their magnificent work interrupted by what Attwater calls " the sheer, howling, bestial silliness of war." Nevertheless, we are forced to conclude that a theological justification of their position, on the grounds adduced, does not seem possible.

Is A Modern Just War Possible?

The second opinion, which claims the impossibility of a modern just war, was supported, as we have said, by the greater majority of the pre-war Catholic pacifist intellectuals. How many still hold to the opinion it is impossible to say. However, there have been very few retractations. Prominent lay supporters of this position included such men as Nicholas Berdayev, E. I. Watkin, Donald Attwater, who was chairman of the Pax Society of Great Britain, and the late Eric Gill. Among the clergy, Father Stratmann was, before his exile in the fateful year of 1933, the head of a Catholic Peace League in Germany. The publication of his *Church and War* in 1928, in both England and America, gave tremendous impetus to the movement in both those countries. In England, perhaps the leading pacifist was the brilliant young Father Gerald Vann, O.P., whose *Morality and the War* came out on the eve of the conflict. He was actively seconded by Father Victor White, O.P., and the Italian exile Don Sturzo; and received rather feeble support from Father Vincent McNabb, O.P., who has since withdrawn from his position. In America, among the clerical supporters of this position were Msgr. O'Toole, Dr. John K. Ryan, Fr. Cyprian Emmanuel, O.F.M., and Fr. James M. Gillis, C.S.P., in the *Catholic World*.

Now, in the first place, despite this imposing list of names, we must remark at the outset that it does not include a sufficient number of outstanding moral theologians to enable us to attach to this opinion the technical note of extrinsic probability. In the second place, it does not seem that the arguments will pro-

vide the man-in-the-street with a requisite basis for conscientious objection. These writers accept the traditional conditions governing the existence of a just war,—which boil down to a just cause and purity of means and circumstances, but they deny the possibility of verifying these conditions in a modern war. "The difference," says Watkin, "between modern and ancient war is essential." Note that the basis of their position is a question of fact. Thus they quote the words which Cardinal Faulhaber spoke in 1932, "We live in a period of transition . . . Even the teaching of moral theology in regard to war will speak a new language. It will remain true to its old principles, but, in regard to the permissibility of war, it will take account of the new facts." What are the new facts? They adduce many, but they can possibly be reduced to three (which correspond somewhat with the three conditions enumerated above):

1. The anonymity of modern war makes it impossible to determine with certainty the justice of our *cause*, because we cannot get certain knowledge of the enemy's guilt.
2. The *means* used in modern war are intrinsically evil. For instance, to quote Father Vann, "War today includes the killing *directa intentione* of civil populations; (and) it is conducted on a basis of hate propaganda." [5]
3. The destructive *consequences* of modern war are altogether out of proportion to any positive ends which could possibly be achieved by it. As Watkin so well puts it, "I do not say there is no value of sufficient worth to justify war . . . (He lists such values as civilization, freedom of religion, etc.) but I do not think civilization can be defended by war, as war is now waged, for it is liable to be vanquished by the means of its defense." [6]

Fact No. 1 poses a false problem. What constitutes a just cause for war? Everybody accepts St. Thomas' answer, "ut . . . illi qui impugnantur, propter aliquam culpam impugnationem mereantur." [7] That is to say, nation A can initiate a just war against nation B only if nation A knows of some guilt on the part of nation B. This is all very well; but the question arises, what sort of knowledge and what sort of guilt? To which Fr. Stratmann replies that until the end of the sixteenth

[5] *Dublin Review*, April, 1939.
[6] Quoted in the *Catholic World*, Feb., 1940.
[7] *IIa IIae*, Q. 40, a. 1.

century it was universally taught a) that the knowledge must be certain, and b) that the guilt must be formal. At this point the ghosts of old and buried controversies rise from their graves to trouble us; for who emerge as the villains of the piece but the 16th and 17th century theologians Suarez and Molina? Suarez allowed the Prince to declare war on probable knoweldge of his opponent's guilt; and Molina justified aggression for a material injustice on the part of the attacked. In fact, Suarez and Molina turn out to be very black villains indeed. The former is blamed for many of the subsequent wars of history, and the latter is said by Msgr. O'Toole to be " the first to break with the moorings of the past " on the question of formal guilt. If all these requirements are necessary there seems scant possibility of a modern just war; because, in these days of secret diplomacy, one is very unlikely to have certain knowledge of formal guilt on the part of the enemy.

Such, however, does not seem to be the case. As regards the position of Suarez, Fr. Stratmann seems to have dug up a very dead ghost. First of all, Probabilism is, with certain restrictions, a legitimate moral system. Since one of the restrictions is due regard for the life of innocent parties, the theologian hesitates to give *carte blanche* for the declaring of war on the strength of probabilities. But, as regards the individual C.O., with whom this paper is concerned, it seems that in the light of other positive evidence he is justified, when called to arms, in following the presumption (i. e., the probability) that his country's cause is just. In fact, the authority of Suarez and his followers is still sufficient to provide extrinsic probability for this opinion. As regards the position of Molina, it has not been demonstrated that his predecessors ever thought of the distinction between material and formal guilt in this contingency; nor do the bulk of contemporary moralists require formal guilt on the part of the party attacked. Therefore, we may conclude, in brief, that probable knowledge of at least material guilt makes for a just cause.

But is even this knowledge obtainable today? Here, as was said in the introduction to this opinion, we are up against a question of fact. Can one acquire probable knowledge of a modern opponent's guilt? Does modern war involve intrinsically evil means? Is anything constructive accomplished by the destruction of modern war? Moral theology does not presume

to answer such questions. However, there is a principle involved in the method of acquiring these answers, which seems to invalidate the whole position under consideration. If you ask how the answers are to be known, you are met with the reply, " the individual must decide for himself." This is, after all, the essence of conscientious objection. It is a movement of individual protest.

Here, however, it appears that this group of objectors, like the Catholic Worker group mentioned above, fall into the error of minimizing the authority of the state and magnifying the authority of the individual. It may be that intelligent people like the authors under consideration, know the answers to their questions; but certainly the man-in-the-street, to whom their writings are addressed, has not the requisite information, nor, as the vast majority of moralists maintain, the obligation to institute a personal inquiry. Of the leading modern moralists, Father Prümmer, O.P., is with us on this point. In his *Manuale Theologiae Moralis,* he says: "Est enim prorsus impossibile pro homine privato cognoscere omnia motiva quae sic dictam Diplomaticam nationalem ad bellum incohandum induxerunt. Praeterea milites iam non sunt liberi ad pugnandum aut non pugnandum." [8]

Therefore, as to the first question of the justice of the national cause we may conclude that, in order to insure the cohesion of society, the individual owes, in strict legal justice, a certain amount of obedience of the intellect and consequently obedience of action, unless, of course, his country's cause is palpably unjust. The principle of obedience involved here is the very same as the child is expected to apply in obeying his family, an individual Catholic his bishop, or a religious his religious superior. "All things, therefore, that they command you, observe and do . . ."

As to the second question of the so-called intrinsically bad means involved in a modern war, one might be less disposed to trust to niceties of conscience on the part of statesmen here. However, I think we might observe that, while everyone admits the Spanish Civil War to have been a dress-rehearsal, with all the props., for World War II, practically all Catholics admit that it was a just war. In fact, a number of Catholic officials, prominent among whom was the Master General of the Dominicans,

[8] Tom. II, p. 123.

put themselves on record to the effect that it was a holy war. Furthermore, the Apostolic Letter *Nos es muy* of Pope Pius XI to the Mexican Bishops in 1937 explicitly recognized the possibility of a modern just war rising in defense of the Faith. The conclusion is obvious: that, while hate propaganda and unnecessary bombing of civilians are morally evil, still their occurrence does no necessarily impugn the essential justice of the war for all its participants. In technical language the morality of modern war is " divisible."

Finally, as to the assertion that nobody wins a modern war, this seems very obviously the sort of problem which we hire statesmen to decide.

In actual practice, this principle of obedience to legally constituted authority in the matter of war gains added cogency by reason of the fact that it has been followed by the bishops of the various countries in their guidance of the faithful. Thus in France and Belgium, long before the war, the bishops repudiated conscientious objection to military service. The statement of the French bishops is particularly illuminating.

> The Church would not support objections of conscience or vows which would tend to promote or forebode disobedience to just military laws. In these matters, above all, no individual may set himself up as the competent judge. Conscience in such a case is not true conscience and such vows are not true vows.

So also in England, in September, 1939, and in America, in December, 1941, the bishops sanctioned the position of their governments, without, however, pronouncing explicitly against conscientious objection. And in his Easter Message of this year, the Dean of the American Hierarchy used these words, " our enemies are the enemies of all international peace and justice." Now none of these episcopal statements coerce intellectual assent. They are not cited here in proof of the justice of anybody's cause, but in support of the principle of obedience to civil authority; and anybody who is hardy enough to gainsay them on this score finds himself in the anomalous position of being more Catholic than the Catholic Church.[9]

[9] It is true that this principle of filial obedience was formulated in an age, which to use Sorokin's excellent term, was " familistic." With modern society apparently trending toward a compulsory status, it is conceivable that the principle should lose much of its practical validity. In that event, the emphasis of applied moral theology would necessarily shift to a less authoritarian basis. However, in the light of the

The Justice of This War.

The third opinion in this controversy is still more specific than either of the previous two. Into this category fall the people, who, for a variety of reasons, may believe in the injustice of the allied nations' war aims. Needless to say there is no organized public propaganda for this belief. Recent government suppression of such publications as questioned the justice of the allied cause is sufficient testimony to the futility of trying to propagate this opinion.

Of these people, some are genuinely pious Christians, who are shocked by the apparent absence of Christian motives from the minds of the belligerents. To them this war presents the spectacle of ignorant armies clashing in the night of a declining pagan civilization.

> The struggle [writes Fr. Orchard] is not so much between the Cross of Christ and the crooked cross of some incarnate devil, as a confused war between Mars and Mammon. The pacifist will well say he can have no part in that.[10]

One almost expects to hear him quote

> Break the great guilty temple
> And give us rest.

There is about this position, an air of exhilarating aloofness and detachment. However, it seems to be a more Olympian attitude than the Church has chosen to adopt in the face of this tragic struggle. Historic Christianity has been, to a large extent, concretized in the institutions of western civilization. Many of these institutions are of the Church's own creation; although her spirit has never been perfectly realized in them, and, since they are temporal, never will be. The Church has always recognized the autonomy of these institutions in the pursuit of their purely secular concerns. This pursuit has often been accompanied by unchristian motives, and increasingly so in mod-

episcopal pronouncements, it seems that the authors we have been considering are forcing the issue here.

The recent statement of the American Bishops on Victory and Peace is even more explicit. "At times it is the positive duty of a nation to wage war in the defense of life and right. Our country now finds itself in such circumstances . . . From the moment that our country declared war we have called upon our people to make the sacrifices which, in Catholic doctrine, the virtues of patriotism, justice and charity impose." (*New York Times*, 15 Nov. 1942.)

[10] Op. cit.

ern times. Yet it seems that the Church is more loath than some of her members to dissociate herself from modern society. It is well to bear in mind that Albigensian purism and Calvinist theocracy are as foreign to Catholic dogma as is Communist secularism. Indeed it is not without significance that the number of conscientious objectors, in this war and the last, has been overwhelmingly Protestant. The Catholic Church is not a collection of isolated individuals, but a heriarchically gradated organism. Since, therefore, Rome has made no pronouncement on the religious position of either side in the present war, the Catholic looks to his local bishop for guidance. He is not left to worry out the problem alone.

Also belonging to the category of objectors are the people who believe that they have at their disposal such political or economic information as will prove the present war to be unjust. Thus the war is assailed as an unjustifiable attempt to support the failing British Empire, or to maintain capitalist control of the world, or to thwart the just rights of the Germans and Japanese to colonial expansion, and it is even put forth as a Jewish conspiracy. Similar charges were made against the Allied position in the last war. Yet, so eminent a scholar as Professor Fay has found it impossible to assign the guilt for that conflict to any individual nation. Indeed, these explanations seem to be dangerously simple analyses of the chronic and tragic convulsions which have been periodically racking modern civilization. Certainly, " Catholic moralists," as Abbe Leclercq says, " recognize that the educated man is obliged to try to satisfy himself on the justice of a given war ".[11] But it is difficult to imagine that anybody, however learned, could assemble information to prove that fighting in the American army is a mortal sin. At any rate, the ordinary citizen, whom the confessor will encounter, has neither the information nor the obligation to settle this question for himself.

Traditional Principles.

The fourth, and, even before the war, the largest party to this discussion comprises those who hold the traditional moral principles which we have advanced in justfication of this war. Their position has already been adumbrated throughout the paper, but a recapitulation will serve as a summary of our findings on the question. The supporters of this position include the names of most prominent moralists, Vermeersch, Genicot, Davis, Prüm-

[11] *Leçons de Droit Naturel,* Tom IV, Ire Partie, pp. 148-9.

mer and Merkelbach, to list a few contemporaries. They hold, in brief, that the modern conscript can and, in legal justice, must answer the call to arms unless the immorality of his country's cause is plain to him, the presumption being always in favor of the public authority. Thus, Father Vermeersch, in the March, 1935, *Modern Schoolman,* concludes the case against conscientious objectors as follows: " these objectors take their stand upon a principle which is socially untenable, a principle which would give private persons the right to pass judgment upon public measures, a right which belongs to the sovereign power. At that rate there could be neither peace nor order in the internal affairs of the state. Everyone would manufacture his own opinions, whereas in things which are not evident, the presumption is in favor of the authorities." This seems to be the stand taken by the bishops of the various countries involved.

Pastoral Procedure.

The conscientious objector is a much more delicate problem to cope with in person than in principle. Besides the Church's deep respect for the individual conscience, we are up against the fact that the objector was aided in forming his conscience, before the war, by some very reputable Catholic authors and periodicals. It seems, as we have tried to show, that the position was extended more encouragement than its theological premises warranted. It seems that the objector's conscience has been erroneously formed. Yet, in view of the pacifist tone of the American Catholic press before the war, it is very understandable how this could happen. Furthermore, the genuine pacifist is usually fired with religious zeal and believes that he is defending the cause of his Faith in the midst of a pagan world. It is clear, then, that the conscientious objector merits very sympathetic treatment by his confessor or spiritual adviser.

Perhaps it would be well, first of all, to determine whether his desire for exemption is based upon emotional repugnance to war, or upon firm intellectual convictions. It should be explained to him that horror of the brutality of war would not justify his refusal to fight.

If he has no settled convictions, but is merely seeking information, he should be told that he may safely presume his country's cause to be just, and that such a just cause implies an obligation, on the part of all citizens, to defend it.

If, however, he is firmly convinced of his position he needs more careful handling:

a) If he firmly believes that he has a right to abstain from the war in quest of Christian perfection, he might possibly be persuaded to waive this right for the sake of fulfilling his other social duties; but the "right" should not be denied him. It seems unlikely, however, that the objector would take his stand on this ground alone. He may usually be expected to be also basing his position on the injustice of the war. If he is firmly convinced that participation in the war would be, for him, a mortal sin, he is obliged to follow his conscience on the matter. Therefore, although we have demonstrated that the citizen has a duty, in legal justice, to defend his country, the objector is not to be denied absolution for his refusal to fight. He should be treated as invincibly and, therefore, inculpably ignorant, because of the officially unchallenged currency of opposing theories before the war.

b) Since he may have so identified himself with the movement that withdrawal would cause serious inconvenience, it might be well not to disturb his good faith. The confessor or adviser would probably never succeed in convincing him anyhow, and the upshot of an argument might be only to upset him emotionally.

c) He should be instructed to claim exemption merely on the grounds of private conscience and not because of his Catholic religion. He may say that the Catholic religion teaches the obligation of following the dictates of conscience. He may quote Catholic writers in defense of his position. But he cannot truthfully say that the Catholic Church officially teaches that American participation in the present war is a mortal sin. If he did make this claim, it is very likely that the government would refuse him exemption.

d) As regards the questionnaire which the government submits to the conscientious objector, it seems perfectly permissible for the priest to sign it, in his capacity of spiritual adviser, provided, of course, that he is satisfied as to the objector's good faith. This signature is not interpreted by the government as endorsing the objection, but merely as testimony to the objector's religious sincerity.

Weston, Massachusetts. JOSEPH J. CONNOR, S.J.

THE SODALITY QUESTION.

Those priests in the United States and Canada who are acquainted with *The Queen's Work* know that under the guidance of Father Daniel Lord, there is a corps of outstanding members of the Jesuit Order, aided by forty secretaries, who devote themselves to the task of planning and directing a vital parish sodality. The guidance and counsel they offer is such that the most capable, individual Sodality-Director, burdened as he is with duties other than Sodality work, could not gather it for himself in several years. Yet there are many sodalities which are not affiliated to the Primary Sodality in Rome and which do not take guidance from the Queen's Work.

Before reading the following discussion of this question, the reader should note that his present writer is a layman, with absolutely no personal interest other than his interest in fruitful devotion to Our Lady. Observations were made while lecturing to many parish sodalities . . . once, under contract of the Bishop, to sodalities in the larger parishes of an entire diocese. It is not his purpose simply to eulogize *The Queen's Work,* but to sound out the reasons that may be keeping it from being demanded by all parishes, while demonstrating the providence of religious orders in the propagation of Marian devotions.

You may have heard many times: " Our Sodality is not affiliated to any Religious Order, it is just a Sodality of the Blessed Virgin ". Perhaps you are even moderator of such an " independent " sodality. If so, your attitude of independence is easy to understand, but have you investigated the meaning of the " Sodality of the Blessed Virgin "? There is no devotion to the Blessed Virgin that is the " property " of a religious order. But there is probably no major religious order in the Church that does not claim a particular right to propagate, as a special mission, one or another of Our Lady's devotions.

Mary is a universal Mother who, in the course of centuries, has constructed a citadel of devotions into which her children may enter and be sure of working out their salvation peacefully, easily, securely. In her wisdom, Our Lady has provided that the various parts of this house be kept in repair, and that it be transmitted from generation to generation. She has placed the custody of the foundation with one group, the walls with another, the roof with another, and the rooms among still others.

The first thing Our Lady did in building this house was to establish a family—a confraternity. As she instituted this first confraternity, in 1251, she promised: " Whosoever dies in this, shall not suffer eternal fire." This confraternity devotion, professed by the *Brown Scapular,* she confided to the Carmelites, the first religious Order dedicated to her honor. Then Mary urged members of this Confraternity to recite the Little Office, a liturgical prayer in her honor. This she did through a Pope (John XXII), promising that those members of her Scapular Confraternity who should persevere not only in wearing the scapular but in the observance of chastity and the daily recitation of the Office, would be liberated from Purgatory on the first Saturday after death. Probably next (although time and manner of origin is heartily disputed), came the Rosary. This devotion, a heavenly blending of mental and oral prayer, *Paters* and *Aves* woven into the crown of her mysteries, she confided to the Dominicans. And Our Lady's house is furnished with devotion to various aspects of her dual Maternity. The Vincentians gave us the Miraculous Medal in honor of " Mary conceived without sin "; the Augustinians care for the White Scapular of " The Virgin Mother of Good Counsel "; the Servites have the scapular of " Our Lady of the Seven Dolors ", and so on. Most of these devotions (almost as numerous as the titles of Our Lady's litany) were placed in the hands of their zealous guardians and propagators through a personal apparition of Our Lady. Others were confided in a less visible but no less authoritative manner.

The Sodality of the Blessed Virgin, known as " The Children of Mary ", and is intended to include members of both sexes, is the institution through which Our Lady has undertaken the assemblage of her house. It was born, in the most natural manner, of necessity. Its founder, a young Belgian named Jean Léon, is almost forgotten, but the Jesuits have been the custodians of the Sodality since the day in 1563 that Father Jean Léon arranged an oratory in their Roman College where he and other zealous devotees of Our Lady, gathered to do some spiritual reading in common and to dedicate themselves to the proposition of practicing Our Lady's devotions, fervently and with frequent reception of the Sacraments.

The head of the Society of Jesus at that time was Father Claude Aquaviva. Recognizing the need of the movement that was born in his Roman College, Father Aquaviva spoke to Pope Gregory XIII about the little " sodality " of Jean Léon, and the Pope, who also immediately recognized its desirability, issued a bull on December 5th, 1584, erecting that sodality into a Primary Confraternity, of which the Jesuit General was to be the Superior-Director. This is *the* Sodality to which all parish sodalities should be affiliated.

Our Lady herself had already established an Arch-Confraternity: the Confraternity of the Brown Scapular. Pope Gregory XIII had called that confraternity preeminently the " Family of Mary . . . brought forth by Her and nourished at Her breasts " (*Ut Laudes*, Sept. 18, 1777). Father Aquaviva, when a comparative handful of Carmelites were with difficulty sustaining their great trust, urged all Jesuits to make the propagation of the Scapular one of their missions. And the Carmelites were not incensed. They were grateful.

This new society of " The Children of Mary ", this " superconfraternity ", was to be something over and above mere membership in a vast Marian family, for almost every Catholic then wore the Brown Scapular. This society undertook a new task of placing in souls not only the foundation of a permanent alliance with Mary, but to raise about the soul the citadel of all her devotions. That this great and necessary task should have been consigned to the Jesuits, the Order mystically founded by the Holy Family and dedicated to the Holy See, is certainly fitting.

Naturally there is rivalry among religious orders, and between the religious and secular clergy, just as there is rivalry among individuals in all walks of life. Fortunately, more than its extent belies, this rivalry is often holy, resulting in more intense propagation of various works and devotion. It is usually good-natured and broadminded to the extent that, while raising a terrible din over such details as antiquity, it has a common heart. Consider our Marian " House of Devotions ". It is taught that anyone who is truly devoted to the Blessed Virgin cannot be lost. Mary, says Saint Alphonsus, is our " City of Refuge " . . . She is " Sanctuary ". Anyone who stands within her affiliation cannot die in reprobation. Knowing this, in 1251 Our Lady answered the cry of Saint Ephrem: " O Mary! if only we had some

sign of true devotion to thee, for then we could use it at death and thus be sure of Heaven!"; She appeared to Saint Simon Stock on 16 July of that year, and gave him the Brown Scapular with the words, " Whosoever dies in this shall never suffer eternal fire."

When we take the scapular and wear it, we practice a true devotion to Mary, for we feel confident that she shall aid in our salvation according to her promise; and we do her the homage of wearing her sign; and we profess our love, our desire to have her for our Mother. These three—homage, confidence and love —constitute true devotion. Hence we know that if we die wearing the scapular, according to the doctrine of the Fathers concerning true devotion to Mary, we shall die in the state of grace. Wearing the scapular, however, is but a minimum act of predestination. It is comparable to a plot of ground on which Satan cannot cause our damnation, but a plot of ground unfenced, which we can, unfortunately, easily leave. It is " Sanctuary " without any wall around it.

Our Lady instituted further devotions, best loved of which is the rosary. Those who not only wear the scapular but frequently recite the rosary are much more certain of immunity from Satan and much more certain of dying in a state of predestination than are those who merely wear the scapular. Still more, those who recite Our Lady's office, those who frequently invoke her under the title of their state or profession (a nurse devoted to " Our Lady Help of the Sick ", a nation to " Our Lady of Victory ", a superior to " The Virgin Mother of Good Counsel ", etc.), are still better protected from Satan and closer to Mary. Finally, those who make imitation of Mary the result of their devotion to her are practicing perfect Marian devotion; and these become living saints.

It is the object of the Children of Mary to be living saints through devotion to Mary. Hence the directors want not only to see the sodalists standing on Mary's sacred ground, but they strive to erect her house about them. This is a great task. It is a task that requires planning and coordination, one that demands constant devotion to its study and projection. This is the task which has been confided to the Jesuits. To the holy and the broadminded, this economy is welcome. Before we consider any prejudice that might prevent sodalities from profit-

ing by this guidance which Our Lady has provided, we may consider the bearing of the recent revelations of the Sacred Heart upon our Marian devotional life. This will still further bring out the importance of The Children of Mary.

As we know, Our Lord spoke of the disclosure of His Sacred Heart and of his twelve promises as: "A final appeal for the love of men". In making this appeal, He urged us to the practice of a perfect ascetical formula: "Through Mary". "Come to me through Mary", He told Saint Margaret. "When at Mass, place yourself in union with her at the foot of the Cross . . . Imitate her." These revelations, which Our Lord made to Saint Margaret, were to be made known by the Saint to the Jesuit, Blessed Claude de la Colombière. It was to be the Jesuit's duty to make them known to the world. (Although we are speaking of private revelation, it is to be remembered that most of our Marian devotions, too, are credited to such revelation.)

Now, something happened at Paray le Monial, where Blessed Claude was receiving the messages of Our Lord's apparitions, that compels our attention. He founded Our Lady's Sodality there. Probably the members of that sodality were the first laymen to hear the love-compelling words of the Sacred Heart: "If men gave me some return of love, I should esteem as little all that I have done for them and should wish, if it were possible, to suffer it over again". It is important to note that Blessed Claude made the erection of the sodality his apostolic task at Paray le Monial, because when St. Margaret Mary was given to see Blessed Claude in glory not many years later she saw a throne of flames upon which was the most loving Heart of Jesus, with Our Lady on one side, St. Francis de Sales and Blessed Claude on the other. Our Lady spoke these words to Blessed Claude, "It is reserved to the Fathers of thy Society to make the value and utility of this Precious Treasure understood!"

And what, through the Sodality, does this great Society teach? It teaches that formula of all perfection: "To Jesus through Mary". To widen the realization of this formula has become their task, and it is the motto of *The Queen's Work*. Blessed Claude, preaching at Lyons, enunciated the principle of those who are guiding The Children of Mary. While speaking of the scapular devotion, he said, "I would reproach myself were I to weaken your confidence in other practices of devotion to Our

Lady, for all of them cannot fail to please her, but if she accords her favor to those who practice other devotions, how much more propitious must she not be to those who wear her scapular! "

First and foremost, he taught affiliation to Mary; the continual practice of a true devotion to Mary, continual presence on that ground of Sanctuary. But he would have reproached himself if, in preaching the greatness of the foundation of Our Lady's House of Devotion, he should detract from any other part of it. Above all, as demonstrated in all his writings, he preached the fruit of living in Our Lady's House, the acquisition of her sweet spirit, in which we find union with Jesus.

Such has been the teaching of those entrusted with the guidance of the Children of Mary. Now, in parish sodalities not under this guidance, which guidance, as can readily be gathered, was appointed by Our Lady herself, where is this House of Devotion? I, for one, can speak for the foundation because I have found almost total ignorance of it in almost every such sodality to which I have lectured. What about the spirit of Mary, the spirit of prayer, love of the Eucharist, spiritual reading, and all similar good effected by the well organized committees in the sodalities guided by *The Queen's Work?*

Just as the some 200,000,000 Catholics who have the consolation of wearing Our Lady's scapular may thank Our Lady that a corps of the clergy was entrusted with safeguarding it for them, just as we say the Rosary, and similarly thank God that a corps of the clergy has been solicitous about its propagation and enrichment through ever increasing indulgences, in fact, as we appreciate the preservation and enrichment of each of our devotions to Mary, why should we not appreciate and venerate the unification and order of these devotions into an effective, corporate Devotion—spelled with a capital D—for which Our Lord gave us the formula: " Union with the Sacred Heart through union with Mary Immaculate " ?

A corps of Jesuits are offering a non-profit service that would be the envy of any national or international organization, religious or non-religious. As long as it flourishes and increases in power, there is hope that the reign of Jesus, through Mary, will ever increase throughout our country.

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Ecclesiastical Library Table

BIBLICAL NOTES FROM NON-CATHOLIC PERIODICALS.

The Journal of Theological Studies

In the January-April 1942 issue the Reverend G. D. Kilpatrick contributes an interesting side-light on the twenty-third chapter of St. Luke in his " The Oxford New Testament; A Theme of the Lucan Passion Story and Luke xxiii, 47 ". The author is interested in the Greek word *dikaios,* and wonders if in the context the translation " innocent " is not preferable to the customary rendering of " righteous ". That the word in itself may signify " innocent " he shows not only by adducing Septuagint support from the Old Testament, but also by referring to Mt. xxvii, 4, where we find *haima dikaion,* " innocent blood ". The next step is to determine whether it is the better translation for Luke's context, and the author's considered verdict is that it is the only permissible rendering. He points out that St. Luke is evidently emphasizing Christ's innocence in the chapter, and that too from the viewpoint of " outsiders " who have no connection with the Synagogue: in vv. 4, 14, 22 Pilate asserts His innocence; Herod does likewise in v. 15, and the thief in v. 41; hence for the centurion to assert His innocence (rather than His righteousness, which is pointless in the context) would be quite in keeping with the Evangelist's theme.

The Expository Times

The February 1942 number carries an article of the Reverend R. P. C. Hanson, D.D., entitled: " Further evidence for Indications of the Johannine Chronology of the Passion to be found in the Synoptic Evangelists ". The author notes the problem involved: ". . . two different and irreconcilable chronologies of the events which constituted our Lord's Passon, one Johannine . . . placing the Last Supper, Crucifixion, and Burial on Nisan 14 . . . and the other Marcan . . . placing these events on Nisan 15 ". Then he offers two points

which seem to him to indicate a Johannine chronology buried in the Synoptic account, one a discrepancy between Luke xxiii, 54-56 and Mark xv, 47-xvi, 1, and the other the use of the word Parasceve.

The discrepancy concerns the activity of the holy women after the burial of our Lord: in Luke the women return from the tomb to prepare spices, but in Mark they do not buy spices until after the Sabbath. While there is no provable discrepancy here, the author thinks that there is, and he suspects Luke of using a special source which followed the Johannine chronology (i. e., the chronology which John also adopted later), and therefore has the women buy spices not after the Sabbath but on the day before the Sabbath; such an interpretation would bring Luke into open contradiction with Mark, but the admission of error in the Gospel account is of no consequence to the author! That the women while preparing their spices should discover that they did not have enough, and should replenish their supply as soon as the Sabbath ended is perhaps too simple and obvious a solution of the supposed discrepancy to suit the author.

The second point, more involved in the author's treatment than the original problem, touches the meaning of the word *paraskeve*. For John, according to Dr. Hanson, the terms always means the " day before the Passover day ", but for the Synoptics the case is not so clear. Apparently Mark found a tradition which said that our Lord was buried on the Parasceve, meaning on the day before the Passover, but interpreted it to mean the day before the Sabbath; the other two Synoptists by implication accepted Mark's interpretation, but in some uncertainty used the word as part of their tradition rather than as a help to the chronology of their narratives. Chronologically, then, the Parasceve in Mt. and Lk. would seem to agree with the Johannine use, but in the intention of the Evangelists its meaning is not John's, but Mark's,—the day before the Sabbath.

It would have been much simpler to have given those points on which all four Evangelists agree, and then to try to harmonize the apparently divergent elements in their accounts. For instance: all four agree that Christ died on a Friday, and that He observed the Paschal Supper on the preceding evening (which in Jewish computation would mean the beginning of the same day, Friday, or " the first Vespers " of Friday).

Such problem as there may be rests with St. John, but the problem is rather historical than exegetical: we are presented with a dual Passover, one on Friday (John notes the Thursday evening supper which the other Evangelists specify as the Paschal supper), and the other on Saturday; hence the question to be answered is how a dual Passover could be possible. Unfortunately accurate information about Jewish customs of the period is too scanty to give us certainty; but we do know that the Passover date was determined by observation of the moon, and that what might be observed in one place might be hidden in another place not far away, thus giving rise to a dual date. Likewise we know that the Sadducees (comprising the leaders of the people and those of affluence) were partial to a Saturday Passover in order that the Pentecostal feast fifty days later might fall on the first day of the week. Since Christ and His Apostles were somewhere outside the city on Thursday, either reason is a possible one to explain the dual festival.

But why should St. John emphasize the Saturday Passover rather than the Friday one at which he was present? Possibly to bring out the hypocrisy of the chief priests: noting their comment (xviii, 28) about fear of defilement, he also is careful to indicate (xix, 14) that it was the parasceve of the Pasch, about the sixth hour, when Pilate handed over our Lord to the Jews. Yet according to the Mishna (Pes. v, 1, fol. 58) when the day before the Passover happened to be a Friday, the daily sacrifice was slaughtered half an hour after the sixth hour, sacrificed half an hour after the seventh hour, and the Passover sacrifice celebrated immediately afterwards. Evidently in their "zeal" the chief priests were caring little about Temple ritual. But whatever the reason for his emphasis, there is no warrant for the assertion that the Synoptics contradict the Fourth Gospel: both are agreed on the day of Christ's Last Supper, Death, and Burial; and if the Synoptists consider it the 15th of Nisan whereas John indicates it as the 14th, there is not necessarily any more of a contradiction than if one were to assert that Wednesday is the third and also the fourth day from Sunday. Depending on whether the Sunday involved is before or after Wednesday either numeration could be correct; and in a similar way, depending on which Passover is intended, the indicated Friday could be both the 14th and the 15th of Nisan.

In the March and the September 1942 issues of the same periodical (Exp. T.) the Reverend J. W. Jack contributes his familiar articles on Biblical Archeology. In the first article two details are of interest to us: an additional strengthening of Garstang's date of c. 1400 B. C. for the destruction of Jericho, and the clarification of a name in Numbers xxiv, 17. East of the city proper, on a mound overlooking a spring, in a building denominated Middle Building, were discovered some pieces of painted pottery which Garstang had dated as contemporaneous with the city's destruction; more recently however, in accord with the opinion of other experts, he has ascribed them to the period between 1322 B. C. and 1301 B. C., and in so doing considers the building as the residence of the Moabite king Eglon from about 1320 B. C. onward until his death by assassination at the hands of Ehud in the eighteenth year of his reign. Such a reconstruction fits in admirably with the facts narrated in the book of Judges (cf. iii, 12 ff.).

Among many names obtained from a set of texts (dated as c. 1860-1800 B.C.) which have long lain forgotten in the Brussels-Museum, there is one in particular, Shutu, which Professor Albright considers to be an ancient name for Moab, and the one mentioned in Numbers xxiv, 17. In this latter verse occurs the phrase " children of Seth " which has caused many an exegete considerable difficulty. Some have considered the Hebrew word sheth a common rather than a proper noun and have translated the phrase as " sons of battle-din warriors "; it is in this way that Heinisch in his commentary treats it, — Kriegsgetümmels. Hummelauer on the contrary strove to equate it with the name Moab in the same verse, considering rightly that the context demanded a proper noun; though he had no foundation on which to place his belief, his instinct apparently was right, and the phrase seems to be but a parallel statement of the one preceding it.

In the September issue Professor Jack offers a number of suggestions toward the clarification of textual problems in the Old Testament, most of them deriving from the Ras Shamra texts. We note a few of those given:

1) Jer. xxiii, 9 reads: " My heart is broken within me . . ." The verb used in the Hebrew is the rare verb *rāḥap*, of uncertain

meaning; outside of the present text it is found only in Gen. i, 2 (translated as " brooded ") and in Dt. xxxii, 11 (" hovering "). Exegetes generally have considered that the word, as in Deuteronomy, must have reference to some birdlike activity; now the Ras Shamra texts have substantiated this surmise with a number of texts in which the word is used, always with the notion of hovering or fluttering. Hence the suggested reading for the text of Jeremias: " my heart is fluttering (palpitating) within me ".

2) Lev. xxvi, 30a: " I will destroy your high places, and break your idols ". A number of incense-altars have been discovered, one in particular with the term *ḥammān* carved upon it at Palmyra, similar to certain limestone stands with four horns found in Israelite towns. Apparently *ḥammānîm* (the word used in the above text for " idols ") means not images but incense-altars; hence the suggested emendation: " I will destroy your high places and break your incense-altars ".

3) Ps. lxvii, 8: " Thou didst pass thru the desert." The term for desert in the Hebrew is *ʿarābôth.* But in several Ras Shamra texts the form *ʿrpt* is found several times with the meaning of " clouds "; probably, therefore, the Hebrew word means not only desert but also cloud, and in that case the verse of the psalm could read " Thou didst ride the clouds " (a much more common expression in the Old Testament).

4) Osee v, 13 (and x, 6) has the curious expression, " avenging king " (*melek yārēb*) where the notion of vengeance seems foreign to the text. Because of the frequency with which it is found in the Ras Shamra texts, the phrase " great king ", which requires merely a changed vocalization, is offered as an emendation which suits the context.

5) Amos i, 1 (and vii, 14) An effort to raise the dignity of Amos is perhaps not so successful. Amos presents himself as a herdsman, though the term for herdsman, *nôḳéd,* in a Ras Shamra colophon seems to signify rather a sheep master, or sheep raiser, who has herders working for him. However, even though we have the term applied to the king of Moab in 4 Kings, iii, 4, it would seem from Am. vii, 15 that the prophet was merely a shepherd.

The Harvard Theological Review

Previously in these pages (July, 1936, pp. 99 ff.) attention was called to the publication of the papyri fragments P. Egerton 2 (*Fragments of an unknown Gospel,* British Museum) and P. Rylands Gk. 457 (*Unpublished Fragments of the Fourth Gospel,* Manchester University Press), the latter of which gives incontrovertible proof of the existence of St. John's Gospel not later than the early part of the second century A. D., and probably (since the fragment is not an autograph) not later than the close of the first century. Such a discovery was quite a setback to critical opinion which had held for a much later dating of the original Gospel. The April issue of the Harvard Theological Review indicates one method of endeavoring to circumvent the evidence which can not be denied, in an article by R. M. Grant entitled " The Fourth Gospel and the Church ". The author distinguishes between the date of the composition of the Gospel and the date of its acceptance by the Church. At any cost the theory of a theological perversion of the facts of the life of Christ in the early Church must be maintained, historical fact to the contrary.

Professor Grant labors diligently to prove that the Fourth Gospel was not received into the normal life of the Church until well toward the end of the second century. The hoary argument from silence is the chief weapon used; this, with the help of such slippery terms as " probably ", " it has been suggested ", " it would be more likely ", and so forth, help him to discredit such witnesses as Ignatius, Polycarp, and Basilides. It does not seem to occur to him that the only legitimate conclusion obtainable from his evidence is that *he* could not prove acceptance by the Church of the Gospel mentioned. That the Church actually did not accept the Fourth Gospel is something else again.

A serious difficulty nevertheless remains for the author, namely the apostolicity of John, but he is equal to his task. Apostolic succession was not an important consideration in the early Church, according to him, and John himself had nothing to say about the Twelve Apostles; even in the Synoptics the Twelve were called ordinarily disciples, and only in late editorial passages (sic) of Matthew, Luke, and the Apocalypse are the words Twelve and Apostles collated!

The author notes the existence of the two papyri fragments mentioned, but dismisses P. Rylands Gk. 457 (" whose importance can not be overestimated " p. 99!) with the remark that it is impossible to say whether its readers were an orthodox community or not. One may nevertheless call attention to the fact that the other fragment, P. Egerton 2, seems after scientific consideration to be part of a harmony of all four Gospels, and is later than the fragment of John, yet still too early in its witness to John's equality with the Synoptists to please Professor Grant.

The Journal of Religion

But any attempt to fathom the workings of the Critical mind is foredoomed to failure. In the January 1942 number of the Journal of Religion, Harold H. Hutton contributes the article: " Some factors in the rise of Scientific New Testament Criticism ". The author, paying particular attention to David F. Strauss and to Ferdinand C. Baur, two Tübingen critics of the past century, indicates two principles of scientific criticism which have greatly influenced New Testament study. The first principle, from Strauss, is that the Gospel narratives must be treated precisely as one would treat any other tradition, and a method of critical inquiry employed which is unhampered by any prescribed result. Strauss began with a " disbelief " in miracles (though " denial " is a more honest word, and is not the same thing) and an adherence to the myth theory as an explanation of the Gospels; his results proved untenable despite (according to the author) a strict adherence to his methodological principle. But if his adherence to principle was exemplary and his results wrong, what about the validity of the principle that could so mislead him? One wonders about the word " unhampered " since the unfortunate Strauss was very heavily hampered by two subjective preconceptions neither of which could be proved.

Baur fared no better. His contribution was the principle that a work must be interpreted in the light of the environment which gave it birth, and he proceeded to apply it to the Pastoral Epistles. The author commends him also for close adherence to principle, but somehow he shared the same fate as Strauss,— his work " fell into disuse ". Perhaps an answer might be found for this tragedy if Baur's methodology were examined more

closely: looking for the environment of the Pastoral Epistles in a much later period seems to suggest that Baur was not quite as objective as critics would wish us to suppose. If the so-called scientific criticism of the Bible as a whole were truly scientific and objective, free from materialistic and evolutionistic prejudices we should not have " the scholars of greatest importance " such as Eichthorn, DeWette, Strauss and Baur drop into the oblivion that their absurd and subjective conclusions have merited. A little more honest humility would prevent an inability to prove the Scripture right from being promulgated as evidence that the Scripture is wrong.

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Book Reviews

THE MARCH TO LIBERATION. By Yves Simon. Translated from the French by Victor M. Hamm. The Tower Press, Milwaukee, Wis. 1942. Pp. v + 102.

With the French crisis primarily in mind, and analyzing the political and economic changes in that country, Professor Simon presents a study that American readers will find provocative.

The present war is not a continuation of the war of 1914-1918. It is not primarily a war between nations. It is principally an international civil war. It is a fight to the death between the partisans of the New Order and the partisans of liberty. There is not a single country in the world where the foreign aggressor can be said to be the sole enemy. To believe that the enemy occupies no positions excepting those where German, Italian or Japanese soldiers are encamped, would be insane obtuseness. Hitler found collaborators in every country he invaded, and it is to be noted that these men were not necessarily common traitors, unscrupulous politicians, conscienceless money-makers and degraded intellectuals. This is his main thesis, and he develops it persuasively and convincingly without heated or wrathful argumentation.

Professor Simon, however, does not explain the phenomenon of totalitarian and bloody Russia fighting with the free nations. He simplifies the Spanish Civil War and ignores Russia's participation. He writes, " Thanks to his (the Italian King) presence, the conserva-

tives and the higher clergy will let themselves be deceived as to the true nature of Fascism." Even in his short outline, he might in all justice have pointed out that the Holy Father was not deceived. His explanation of the case of Cardinal Baudrillart is not compelling, although he declares that he finds it " clear, illuminating and charged with symbolic value."

NOVA SCOTIA. THE LAND OF CO-OPERATION. By Leo R. Ward. Sheed & Ward, New York City. 1942. Pp. xiii + 207.

This is an important and an interesting book, but a knowledge of the workings of co-operatives and credit unions is almost a prerequisite that too few priests have. A great deal has been written about the results and benefits of co-operation, but practically nothing at all about the methods and the practical operation of the principles.

The present volume is the reporting of a visit to some forty co-operative centers in New Brunswick and Nova Scotia made by the author. He spoke to miners, industrial workers, farmers, lumbermen, fishermen and leaders. He succeeds in giving a fair picture of the Nova Scotia co-operative movement as it gets into the lives of the people.

Above everything else, Father Ward points out, the co-operative method is study. " That is what the people say is the case, and what the leaders say must be the case, and it is what the record itself makes clear." The credit union bank is the first step. This usually develops into co-operative buying of various products, co-operative building, medicine and insurance. The co-operative store is usually the last step. While co-operation is economic, the author declares, Nova Scotia co-operation is also the field of education, of human brotherhood, and of divine and human charity.

We venture to say that parish priests will find this volume interesting and instructive. An index would have been helpful.

A DIALECTIC OF MORALS. By Mortimer J. Adler. The Review of Politics, Notre Dame, Indiana. Pp. x + 117.

Professor Adler, well known non-Catholic exponent of Thomism, is deeply concerned about the present chaotic state of moral theory and practice. He considers the traditional approach to ethics, as found in most scholastic text-books, utterly inadequate toward meeting the contemporary challenge of sophists and skeptics who question the very first principles we so readily assume. An effective apologetic against the shifting philosophies of our time must, therefore, resemble more the Greek exploratory technique than the medieval mode of positive exposition. Not content with telling us what should be done, the

author gives us here a model whereby to establish the necessary postulates of ethics and, ultimately, the objectivity and universality of moral standards.

The dialectical process starts from the admitted fact of choice and, after a long and closely reasoned chain of argumentation, finally reaches the conclusion that complete happiness is the only true criterion and goal of action. At this stage a difficulty arises which necessitates the working out of a prior dialectic concerning such psychological presuppositions as the nature of man. Is he free or determined? This even more basic ground-work Dr. Adler promises to supply later and, asking that the points he has made be allowed to stand provisionally, he concludes the present volume with some social and political reflections on the nature of the state and the meaning of the common good.

To the readers of the REVIEW this book will be important not so much for what it actually accomplishes as for the lines of thought it suggests. A veritable network of logic, it is always intricate but sometimes so involved and repetitious as to make one feel like the judge who, having been subjected to the ponderous and seemingly endless ratiocinations of a legal luminary, when asked, " Do you follow me?" replied " I wouldn't if I knew my way back ". However, most of us could probably endure, perhaps even master, the rigors of its reasoning if the effort were worth-while. In reality it does not appear so. Contrary to the teaching of Socrates and the conviction of modern secular educators knowledge is not the equivalent of virtue, and even granting that our opponent may be convinced by this method that is still a long way from making men moral. Apropos the value of reason in this connection, one might raise a question concerning the teaching of ethics as a purely philosophical branch, as is supposedly done in our Catholic colleges. Can we as Christians accept the premise that man has any other than a unique, supernatural end? Of course, for purposes of reflex analysis and rational confirmation it is interesting to study ethics as such somewhat in the same way that it is interesting to discover that water is H_2O after one has been drinking it for years!

In fairness it must be said that Dr. Adler is occupied mainly with the problem of answering the positivist and relativist who assert that there is no such thing as moral knowledge but only mere opinion. This is definitely a step in the right direction and, certainly, as an example of resourcefulness and commendable zeal his endeavor to combat the immorality of the age should prove stimulating as well as inspiring to all sincere Christians, *a fortiori* to all those charged with the care of souls!

LIBERTY — EQUALITY — FRATERNITY. By Nicholas Murray Butler. Charles Scribner's Sons, New York. 1942. Pp. 240.

In this volume of essays and addresses Dr. Butler reaffirms, in the light of changing world conditions, the principles and policies he has long advocated. He declares the need of realizing that for some three thousand years, faith rather than knowledge shaped civilization, and that today religion ought to be an integral part of education. He stoutly maintains that " Liberty is not a grant by government, but that government is a delegation of power by people who have Liberty, and that this government must always be subject to their control." And, in his preface, he says: " No nation is sovereign. The moral law rules nations as well as individuals, and it is to the moral law that obedience must be shown in national policies and in international relationships."

In world politics, Dr. Butler remains, as he has long been, the aggressive foe of the Fascist-Nazi-Communist doctrine that might makes right. He looks back with regret to the failure of the League of Nations and holds American isolationism largely responsible for that failure. For the future, he looks with hope principally to the moral and material force to be exerted by the people of the English tongue not for their own selfish aggrandizement, but for peace and good order throughout the world.

One of Dr. Butler's cherished ideals is the fostering of closer relationships between the English-speaking peoples, who alone in the present-day world have together with devotion to the democratic way of life sufficient material power to defend it against totalitarian aggression.

Regarding domestic policies, Dr. Butler, so far as this book shows, is still a conservative Republican of the Taft era; disliking governmental " interference " with private enterprise and denouncing the " closed shop " as an outrage on liberty. It is hardly necessary to add that he everywhere urges a high standard of patriotism and civic virtue.

Liberty—Equality—Fraternity fairly presents the views of an interesting and admirable man. How future events will deal with Dr. Butler's dreams of a brave new world, no one can say. But looking back on his past prophecies of the terrible present, he is just now fairly entitled to say to us: I told you so.

DE SACRIFICIO COELESTI SECUNDUM ST. AMBROSIUM. By Edward Fitzgerald, St. Mary of the Lake Seminary, Mundelein, Ill. 1942. Pp. 90.

In the Sacred Scriptures we find Christ described as being, even in heaven, a priest and a victim. Now, the idea of heavenly priest and heavenly victim connotes the idea of some sort of heavenly sacrifice.

But as to the nature and manner of this sacrifice eternally offered in heaven by Our Lord, the theologians who accept it widely disagree.

The author of this present dissertation does not concern himself with advocating any one among the various opinions advanced by moderns concerning the fact or the nature of Christ's eternal sacrifice in heaven. He simply endeavors to ascertain what, if anything, St. Ambrose taught in this matter. He chooses St. Ambrose's writings for examination because that Father is so constantly appealed to in theological discussions regarding the Sacrifice of the Mass, that it is of interest to see how far his words may apply to the "Heavenly Sacrifice."

After sketching briefly the theories on the "Heavenly Sacrifice" of Thalhofer, Lepin, Condren, Olier, Grivet, and De la Taille, the author comes to St. Ambrose. Space is wanting even to summarize his investigation, which is learned and sufficiently extensive. His conclusions may briefly be put thus: St. Ambrose nowhere either denies or affirms in so many words the existence of a "Heavenly Sacrifice." In one passage, commenting on St. Luke's Gospel, he declares Our Lord retains in heaven the wounds received in His Sacrifice on Calvary, and to that extent he makes Our Lord an eternal victim. Beyond that, no passage in St. Ambrose bears clearly on the question at issue. As for the subsidiary topic of Christ's intercession for us in heaven, St. Ambrose holds that it does not differ in manner from that which He offered on our behalf while on earth.

The author's Latin is simple and clear. There is a good bibliography, and the absence of an index is made good by an adequate résumé of topics under each Chapter-heading.

A SOCIO-PSYCHOLOGICAL STUDY OF A CHANGING RURAL CULTURE. By Jesse H. Ziegler, Ph.D. Catholic University Press, Washington. Pp. 190.

This doctoral dissertation is a painstaking examination into cultural changes, over a period of three generations, among members of the religious sect called the Brethren—often also termed Dunkers or Dunkards—living in rural north-central Maryland.

Dr. Ziegler, a Brethren minister, has collected his data from present-day youths, parents and grandparents of this Brethren group, in an effort to determine whether, and if so how far, members of this group tend to modify or abandon the beliefs and customs of earlier times. The field of inquiry covered by Mr. Ziegler includes environment, education, work, recreation, religion, ethics, civic duties, economic practices, home discipline and character traits.

In 48 comparison tables and graphs, Dr. Ziegler presents the boiled-down results of his investigation. He finds that, generally speaking, there is among the Brethren a drift toward modifying those customs and observances that have in the past most sharply differentiated them from their non-Brethren neighbors. He finds, too, that this drift is progressive; that is, stronger in the present generation than in its immediate predecessor. Concerning religious observances, the tendency is not so much to give them up as to question their essentiality, while exclusiveness toward other Protestant bodies is diminishing. Regarding such moral questions as divorce, there is in the present generation somewhat of a slackening of old-time rigor, though not nearly to so great an extent as in the population at large. As to recreation, the severe notions of the older folk are being largely put aside. But in the matter of using tobacco and alcoholic drinks, the present generation is considerably more strict than either its fathers or grandfathers.

While in no sense conclusive in itself, Dr. Ziegler's study can claim a useful place among the source material for future more general treatments of cultural development. One does not know which to admire more: the author's industry in putting queries, or the Brethren's patience in answering them. There is a satisfactory bibliography and index.

Book Notes

We are being hurried on to a goal few dare to envisage by the forces we ourselves unleashed, declares Dr. Walter J. Marx in the preface of his *The Twilight of Capitalism and the War*, and the purpose of the book is to analyze the causes of the present chaos. His chapters study the rise of commerce, the industrial revolution and the consequences of industrialism, money and credit and debt, competition and the free trade fallacy, capitalism and the war, and what we can expect after the war.

In the final chapter Dr. Marx offers in outline a "democratic solution", but points out that fundamental goals toward which the new world is to be planned must first be agreed upon. The first essential, he declares, is a "profound religious revival and the reacceptance by society of the fundamental mores which have given social cohesion to all great cultures of the past and which, even through sheer inertia, have so far kept our own culture from completely disintegrating". Dr. Marx succeeds in presenting an unbiased study of the effects of modern capitalism on the social and economic structure, and limning what may very likely be the postwar trends. (B. Herder Book Co., St. Louis. Pp. vii+316.)

Morality and the Social Order is the third and final volume of Professor Ludwig Ruland's *Pastoral Theology*. Like *Pastoral Medicine* and *Foundations of Morality*, it was translated by Rev. T. A. Rattler, O.S.A. In fifteen chapters, Dr. Ruland discusses justice and charity, our neighbor's spiritual and bodily good, capital punishment, sterilization, euthanasia, social obligations, the Christian State, private property and its use, and restitution.

The treatment of the various questions is rather more complete than in the textbooks of moral theology, and the

seminarian will find *Morality and the Social Order* excellent collateral reading. The style is in the textbook tradition with little vivacity. A number of topics are treated somewhat superficially, and the chapter on restitution is disappointingly brief. What is given, however, is good. (B. Herder Book Co., St. Louis, Mo. Pp. ix+280.)

Good news for theological students is the announcement that The Herder Book Company has reprinted the 1937 edition of the Denzinger-Bannwart *Enchiridion Symbolorum*, re-edited by Johannes Umberg, S.J. The print is clear and legible, and a fair grade of paper has been used. (St. Louis, Mo. Pp. xxxi+748. Price, $3.75).

The Spanish-English Confessor's Guide by Rev. A. D. Spearman, S.J., was written to help American priests in hearing the confessions of Mexicans now living in this country. The book contains the usual formulas in Spanish and English, questions and answers under the Commandments, questions on particular duties, the capital sins, for a general confession, and a number of short instructions, general and particular, which the confessor will find helpful.

The American priest who must care for Spanish-speaking Catholics might use this booklet in conjunction with *Spanish Confessions* by Fathers Sheerin and McSorley. If he masters the two little volumes he will probably be able to handle any situation that may arise. (St. Anthony Guild Press, Paterson, N. J. Pp. x+85. Price, 60c.)

Sister Monica, Ursuline of Brown County, Ohio, has collected eleven short spiritual essays under the title *Hope of Life*, which is published by P. J. Kenedy & Sons. Religious and pious laywomen will find Sister's essays helpful and stimulating. (New York. Pp. x+163.)

Under the title *Shining in Darkness*, Father Francis X. Talbot, S. J., offers thirteen plays or scenes, (seven in a Nativity sequence, six around the Resurrection) based on the words and events of the Gospels. They are vivid, vigorous and stirring, and there is nothing artificial or sentimental about them. We believe, however, that they are plays to be read rather than performed. Those intending to produce any of these scenes will note that the permission of the publishers must be secured and a royalty paid. (America Press, New York City. Pp. v+153.)

The America Press has issued a new printing of Gerard Groote's *The Following of Christ* translated by Rev. Joseph Malaise, S.J. This new printing is the "purse Edition". The Introduction contains an outline of the author's life and a history of the "little golden book". A Table compares the sixty chapters of *Admonitions Concerning Interior Things* with Books II and IV of A Kempis, indicating the principal interpolations. (New York City. Pp. lxxv+346.)

Prose Readings is an anthology for Catholic Colleges, edited by Rev. Vincent J. Flynn of St. Thomas College. The selections are under the headings Education, Art, and Literary Criticism, Social and Political Thought, History, Philosophy, Theology and Religion, Liturgy, Fiction and Biography. Most of the selections are from modern writers and Father Flynn has done a good job of editing. This is a textbook, but it is also a volume that practically every priest would like to have around for a bit of enjoyable reading between office calls. (Charles Scribner's Sons, New York City. Pp. xvi+728.)

Volume II of *Wedding Music*, arranged by Carlo Rossini is now available. The volume contains ten processionals and twenty melodic pieces. Dr. Rossini includes only one of his own compositions —an *Ave Maria*. This will be a very helpful volume for organists who are ever on the lookout for appropriate music for festive occasions. (J. Fischer & Bro., New York City. Pp. 61. Price, $1.50.)

Two "lives" of the Servant of God Kateri Tekakwitha in verse came to our desk the same day. *Tekakwitha* by Dan O'Loughlin is an unassuming pamphlet of 30 pages, written as a labor of love and intended for distribution among the author's acquaintances. The verse is undistinguished, but the main facts of Kateri's life are told. (J. F. O'Loughlin, Baltimore.)

The Song of Tekakwitha by Robert E. Holland, S.J., is a beautiful example of the printer's art. Illustrations through the text and end papers are by LeRoy Appleton. Father Holland based his narrative on the *Positio of the Historical Section of the S. C. R. on the Introduction of the Cause for Beatification and Canonization of Katharine Tekakwitha,* also published by the Fordham Press, and followed the verse form and style of Longfellow's *Hiawatha.* Father Holland has done a workmanlike job in telling the story of the Lily of the Mohawks. The versification is excellent and there are some poetical passages. The volume will make an excellent gift. (Fordham University Press, New York City. 1942. Pp. 167.)

We Wish to See Jesus is the third book of reflections on the Sunday Gospels by Rev. Paul L. Blakely, S.J. *Looking on Jesus* and *Then Jesus Said,* the previous volumes of similar reflections, were well received, and the present collection merits the same welcome. *We Wish to See Jesus* contains 72 "reflections" on Sunday and feast day Gospels. Priests will find them helpful for meditation and as a basis for five-minute sermons. (The America Press, New York City. Pp. xi+144.)

Another volume that will prove helpful in preparing short sermons is *His Father's Business* by Rev. Robert F. Grewen, S.J. The primary purpose of Father Grewen, however, is to give the general reader a brief summary of topics that would ordinarily be discussed in an eight day retreat. Each of the fifty meditations is brief, pointed, practical, stimulating. It should help to make Christ the Man better known, and aid the reader to accept what He taught in word and work. (The America Press, New York City. Pp. xiv+100.)

Father Julius Grigassy, secretary to His Excellency, Most Reverend Basil Takach, Bishop of Pittsburgh (Greek Rite), has compiled *The Epistles and Gospels for Sundays,* holydays, various intentions and special occasions in the Catholic Church of the Greek rite. The translation is based on editions promulgated by the various Greek Catholic Ordinariates and "according to the latest approved English text by the Holy See."

Father Grigassy includes tables of movable feasts, a calendar of the saints and feasts throughout the year, and a diagram of the chief Eastern Rites of the Catholic Church. Copies of *The Epistles and Gospels* can be obtained from the author at 431 George St., Braddock, Penna.

Books Received

IN COMMEMORATION OF WILLIAM JAMES 1842-1942. Columbia University Press, New York City. 1942. Pp. xii+239. Price, $2.75.

A PROPHET AND A PILGRIM. No. 11, Columbia Studies in American Culture. By Herbert W. Schneider and George Lawton. Columbia University Press, New York City. 1942. Pp. xviii+589. Price, $5.00.

THE SONG OF TEKAKWITHA. By Robert E. Holland, S.J. Fordham University Press, New York City. 1942. Pp. v+167. Illustrated. Price, $2.50.

THESE TWO HANDS. By E. J. Edwards, S.V.D. Bruce Publishing Co., Milwaukee, Wis. 1942. Pp. ix+203. Price, $2.25.

MASS IN HONOR OF ST. SEBASTIAN. By Philip G. Kreckel. J. Fischer & Bro., New York City. 1942. Pp. 12. Price, 80c.

WEDDING MUSIC. Vol. II. By Carlo Rossini. J. Fischer & Bro., New York City. 1942. Pp. 61. Price, $1.50.

CONSTANTINE THE GREAT. By Lloyd B. Holsapple. Sheed & Ward, New York City. 1942. Pp. xix+475. Price, $3.00.

MORALITY AND THE SOCIAL ORDER. By Rev. Ludwig Ruland. Adapted into English by Rev. T. A. Rattler, O.S.A. Edited by Rev. Newton Thompson. B. Herder Book Co., St. Louis, Mo. 1942. Pp. ix+280. Price, $2.50.

OLD PRINCIPLES AND THE NEW ORDER. By Vincent McNabb, O.P. Sheed & Ward, New York City. 1942. Pp. ix+246. Price, $2.75.

WORKBOOK IN A CATHOLIC PHILOSOPHY OF EDUCATION. By John D. Redden, Ph.D., and Francis A. Ryan, Ph.D. Bruce Publishing Co., Milwaukee. 1942. Pp. vii+187. Price, $1.90.

HIS FATHER'S BUSINESS. Thoughts for These Times. By Robert F. Grewen, S.J. The America Press, New York City. 1942. Pp. xiv+100. Price, $1.50.

WE WISH TO SEE JESUS. Simple Reflections on the Sunday and Feast Day Gospels. By Rev. Paul L. Blakely, S.J. The America Press, New York City. 1942. Pp. xi+144. Price, $2.00.

SHINING IN DARKNESS. Dramas of The Nativity and The Resurrection. By Rev. Francis X. Talbot, S.J. The America Press, New York City. 1942. Pp. v+153. Price, $2.00.

THE FOLLOWING OF CHRIST. The Spiritual Diary of Gerard Groote. Translated by Rev. Joseph Malaise, S.J. The America Press, New York City. 1942. Pp. lxxv+346.

HOPE OF LIFE. By Sister Monica. P. J. Kenedy & Sons, New York City. 1942. Pp. x+163. Price, $1.35.

NIAGARA. Four Seasonal Anthems With a Prelude. By Edward F. Garesche, S.J. Vista Maria Press, New York City. 1942. Price, $1.00.

THE EPISTLES AND GOSPELS FOR SUNDAYS, HOLYDAYS, VARIOUS INTENTIONS AND SPECIAL OCCASIONS IN THE CATHOLIC CHURCH OF THE GREEK RITE. Based on Editions Promulgated by the Various Greek Catholic Ordinariates and According to the Latest English Text Approved by the Holy See. Diocese of Pittsburgh (Greek Rite), 431 George St., Braddock, Pa. 1942. Pp. xv+450.

CHAPTERS IN RELIGION. By Rev. Carlton A. Prindeville, C.M. B. Herder Book Co., St. Louis. 1942. Pp. vii+354. Price, $2.00.

ENCHIRIDION SYMBOLORUM. By Henricus Denzinger. Quod a Clemente Bannwart denuo compositum iteratis curis edidit John Bapt. Umberg, S.J. B. Herder Book Co., St. Louis. Reprint of 1937 edition. Pp. xxxi+748. Price, $3.75.

THE TWILIGHT OF CAPITALISM AND THE WAR. By Walter J. Marx. B. Herder Book Co., St. Louis. 1942. Pp. vii+316. Price, $2.75.

PAMPHLETS: THE PAULIST PRESS, NEW YORK CITY. *Stories of the Apostles for Little Catholics.* By Gerald C. Treacy, S.J. Pp. 32. Illus. *Stories of Great Saints for Children.* By Gerald Treacy, S.J. Four volumes, each 32 pp. Illustrated. Price, 5c each. *Is It Catholic Action?* By William J. Smith, S.J. Pp. 32.

PAMPHLETS: THE CATHOLIC TRUTH SOCIETY, LONDON, S.W.1, ENGLAND. *Heaven.* By Walter Jewell. Pp. 16. *Wealth, Work and Freedom. The Pope's Broadcast (Whitsun.* 1941). Translated by Canon George D. Smith. Pp. 18. *The Pope Speaks to Mothers (Davanti a questa).* Pp. 16. Price, 3 pence each. *Russia and Communism.* Pp. 4. Price, ½d. *Spiritualism and the Catholic Church.* Pp. 4. Price, ½d. *Lesson Leaflets: Confirmation; Holy Eucharist; Holy Communion—The Last Sacraments; Holy Orders—Matrimony.* Pp. 16 each. Price, 3 pence.

THE MASS YEAR. A Mass Guide for 1942. The Grail, St. Meinrad, Ind. 1942. Pp. 125. Price, 30c.

THE GROWTH OF GOOD WILL. By Everett R. Clinchy. National Conference of Christians and Jews, New York City. 1942. Pp. 64. Price, 10c.